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WOMAN'S WORK FOR WOMAN.

VOL. XI. SEPTEMBER, 1896. No. 9.

IT took nine centuries for Buddhism to subdue Japan. Protestant Christianity has been proclaimed there less than forty years.

HER war cost Japan $225,000,000. An indemnity of $80,000,000 was secured, and it is expected to realize an annual income of over six and one-half million dollars from Formosa. It is proposed to reduce the debt which still remains by a new income tax.

COMPLAINT is made by those following the Year Book that some missionaries have changed their location since it was printed. Of course. Allow the suggestion that you compare your Year Book with the list given every month on the third page of WOMAN'S WORK. That list accounts for all the women missionaries and therefore for the married men. As for the single men, we shall not overlook their interests and, as proof of our intentions, it is here announced that Rev. W. Y. Jones (Year Book, Sept. 22), is not at Osaka, but at Kanazawa. For other changes please consult your *list*.

SEVERAL of our women on the field fill the position of Station Treasurer. Miss Patton at Kolhapur has done this in addition to teaching school. Miss Cooper has temporarily filled the place at Bangkok, and Mrs. Schnatz was appointed as soon as she arrived in Africa. Mrs. Miller has assisted her husband for several years in the treasurership of the Korea Mission. What is "Woman's Work" in missions? Anything she can do that helps forward the end of missions.

"THEY have already beautifully fulfilled that thought of Dr. Nevius' book, where he says that the new missionary may bring a cheering gleam of sunshine from the homeland to those who are worn, perhaps disheartened, by the pressure of accumulated and exhausting toil." Thus writes Mr. Boomer, of Chillan, Chili, to whom with his wife the arrival of certain new singing missionaries had been a peculiar comfort after bereavement of a dear boy and the loneliness experienced in a dearth of Christian society.

A LOCAL official at Shui-tung, a market town, who last year arrested a man for renting to the mission has visited the school and put out a proclamation commending it and the chapel services. This place is near Yeung Kong where Rev. Andrew Beattie, his brother and their wives were mobbed out.

THEY have given a pleasant as well as suggestive name to the second station in Buleland. Ebolowo'e is the term for a group of towns but the station is Elate (A-*lat*-u—final *e* like *u* in up.) The word stands for the compact of friendship to which different tribes agree and the Bule say this name "passes all the others" which the missionaries proposed. They express their idea of the meaning by hooking together the forefingers of both hands. "To us," says Mr. Fraser, "the word suggests the covenant with God into which we seek to lead the people." May this name, Elate, remind every one of us at home that we have covenanted, too, with God, to send the light of His salvation to His children in the dark and to stand by the messengers who carry it.

READ Mr. Kerr's letter in *Church at Home and Abroad* for August.

LAST April, Rev. Melvin Fraser passed through a severe ordeal as he was returning to Elate from Lolodorf, a German government station to the Northwest. When within half a day of Elate he was robbed and roughly treated by men of a tribe who are unacquainted with the missionaries. He protected himself by displaying his revolver but, happily, was not compelled to fire it. The incident is one to cause regret, even anxiety, and our brethren ask for much prayer that they may take the course of wisdom in all similar cases. On the one hand, they cannot afford to be despised by thieving savages; on the other, they desire to live as men of

God among the poor Africans and prefer to preach the Gospel of peace than to appeal to the severity of German law upon offenders.

"THE Union for West India," composed of Christian women, native and foreign, met at Poona last September. It numbers over one hundred members in this its ninth year.

WE have received a copy of the Resolutions in memory of their co-laborer, MRS. True, which were passed by the foreign missionary women's conference in Tokyo.

THEY have primitive ways down in Guatemala. While Mr. Gates was gone to organize a church at San Augustin, he saw neither sheet, towel, looking-glass nor chair.

A MISSIONARY housekeeper suggests that so long as Mexican women buy a cent's worth of lard or three cents worth of beans at a time, and, when they go to church, in the same proportion drop their contributions into the box, self-supporting churches in Mexico must look some distance away.

THE Mexican Home Mission Board of the Presbytery of the City of Mexico last year sustained one minister for five congregations, in towns and ranches on the borders of Guerrèro (Guer-*rā*-ro).

THE State of Guerrèro is named for one of the noblest Mexican patriots who, in the dark hours before independence held together a ragged army of Indians who clothed themselves, fared cheaply, and kept the spirit of liberty alive in their mountains until they forced the Spanish into a treaty. "Guerrèro" means, of course, warrior.

TWENTY-SIX Lakawn schoolboys are reported "as happy in study and work, as at play," and while they always delighted to sing in Siamese, now that Mr. Wilson's Lao hymnal is ready they sing with more zest than ever.

KOREAN small boys, too, at Gensan "with clarion voices" sing at work or play "What can wash away my sins?"—a new song on their lips; and adults, who cannot read, learn the words from listening and sing them too.

OUT in the suburbs of Teheran, Persia, Dr. Wishard said to a woman whose son had a cleft lip, "If you will bring this boy to our hospital we will make him well like his brothers." She replied, "Why should I wish him made well? He is just as God made him."

"JAPANESE Presbyterian Home" is the name of the mission headquarters in San-Francisco. Twenty-three were received on confession of faith to the First Japanese Church, last year.

GEOGRAPHICAL names sometimes turn out to be fossil history in Japan, as well as in other countries. Tsuruga, meaning horn, was given to the Bay (afterwards to a city also), because the first Korean envoy to Japan lived near that Bay, and was understood to have a horn growing out of his forehead!

THE *Korean Repository* has published some very interesting sketches by Rev. F. S. Miller, upon what he saw while escorting Mrs. Bishop on her travels in North Korea. He refers to one night passed at an inn near Gensan as follows:

"I wanted to sleep in the yard, but the host would not let me for fear of tigers. So I had to sleep in a room eight feet by ten, with seven other men, a cat and a bird. By tearing the paper off a window near my head, I saved myself from death by suffocation, and could have had a good night's rest had not the four horses been crowded into two stalls in the kitchen, where they squealed and kicked and bit and fought all night."

"IF there is so much more water than land, how is it that the water does not wash all the land away?" asked a Korean school boy. "If the water washed the land away, what would hold the water?" answered his philosophic classmate.

AMONG the striking incidents reported from Turkey is one of an aged mother, 110 years of age, whose son was nearly ready to give up in despair in view of the terrible experiences through which they were passing. But the mother told the ruffians who were assaulting them that she was too old to change her faith. "I know only Christ," she said, and they took the dear old lady's Bible and tore it up and burned it before her eyes. "But, thank God," adds our informant, "they could not tear the Word out of her heart."—*Missionary Herald.*

"IT distresses us," writes a missionary in Turkey, "that we should be the objects of so much pity, and that these trying times do not call out more rejoicing that a few of us are permitted to be here and do what we can for these poor people on whom the stroke is falling so heavily. It is no small thing that we should be on the ground to bear witness to the world of what is going on in this country."—*Missionary Herald.*

OUR MISSIONARIES IN JAPAN,

AND POST OFFICE ADDRESSES.

Miss A. P. Ballagh,	Yokohama.
Miss Etta W. Case,	"
Mrs. Thos. T. Alexander,	Tokyo.
*Mrs. J. C. Ballagh,	"
Miss Anna Davis, 33 Kami-ni-Bancho,	Tokyo.
Miss Sarah Gardner, " "	"
Miss Leete, " "	"
Miss Milliken, " "	"
Mrs. Theodore MacNair,	"
*Mrs. D. B. McCartee,	"
Mrs. Jas. M. McCauley,	"
Mrs. Geo. P. Pierson (*en route*),	Tokyo.
Mrs. David Thompson,	"
Miss West, 2 Nishi Machi, Nihonenoki,	Tokyo.
Miss Youngman,	Tsukiji, "
Miss Carrie H. Rose,	Sapporo.
Miss Sarah C. Smith,	"
Mrs. Laura Naylor,	Kanazawa.
Miss Mary M. Palmer,	"
Miss F. E. Porter,	"
Miss Emma M. Settlemyer,	"
Mrs. Thomas C. Winn,	"
Mrs. B. C. Haworth,	Osaka.
Miss Martha E. Kelley,	"
Miss M. Ella McGuire,	"
Miss A. E. Garvin,	"
Miss Stella M. Thompson,	"
Miss Elizabeth Babbitt,	Hiroshima.
Mrs. Arthur V. Bryan,	"
Mrs. J. W. Doughty,	"
Mrs. J. B. Porter, M.D.,	Kyoto.
Mrs. J. B. Ayres,	Yamaguchi.
Miss Gertrude L. Bigelow,	"
Mrs. G. W. Fulton,	Fukui.

In this country: Mrs. S. F. Curtis, Northfield, Mass.; Miss Alice Haworth, Jonesboro, Ind.; Mrs. Jas. C. Hepburn, 71 Glenwood Ave., East Orange, N. J.; Mrs. H. M. Landis, Kamenz, Saxony, Germany; Miss Kate Shaw, Englewood, Chicago, Ill.; Mrs. Geo. E. Woodhull, Delmar, California.

* Not formally connected with the Woman's Societies.

THE SOCIAL SIDE OF MISSIONARY LIFE.

[Paper presented at last Annual Meeting of West Japan Mission, here slightly condensed.]

IT is often said that we have not only come to preach Christianity, but to live it before these people, and this must be done by associating with them. The social duties of a missionary must begin in his own family The Japanese are especially curious in regard to our home life, and if they see us considerate and agreeable there, it impresses them most favorably, all the more so perhaps, because of the frequent lack of such elements in their own homes.

Most of us find no difficulty in cultivating sociability in our homes, and yet it sometimes happens that we become absorbed in our work, or worried about it, and fall into the habit of eating our meals in silence or answering only in monosyllables. This gives the impression to our ever-observing servants that we have had a family quarrel—a conclusion most deplorable.

Our children are cut off from the society of other children and are subjected to many evil influences, which seems to make it imperative for us to devote much of our time to their benefit. This should not apply to mothers only. Paternal parents should share the responsibility. They will find a romp with the children is very good exercise, and they may sometimes indulge in it with safety in place of a game of tennis or a spin on the wheel! Missionary mothers often feel that their children demand all their time and strength, and they are unable to undertake anything in the way of missionary work. This is undoubtedly true in some cases, but none of us can tell how much outside work we can do until we make the effort. It seems to me that the social influence of mothers in their own homes is greatly augmented when they take an active part in missionary work. Moreover, it is such an entire change to go to a woman's meeting or Bible class that it is a kind of recreation, and we come home to our families feeling better spiritually, as well as physically. When we undertake any direct missionary effort, the reflex influence upon our own children is most beneficial. Their sympathies are easily enlisted and they become very much interested in our work, especially if we take pains to tell them interesting incidents.

Our social attitude towards our servants is worth consideration. If we show a real interest in their welfare we can easily gain their confidence and good will, which will be a great advantage to us in every way. If at any time there is danger of their misunderstanding our actions, it is well worth our while to make some explanation, especially on the subject of family discipline. It is emphatically true in Japan that what we do in the secrecy of our homes is known from the house-tops.

A crucial test of our ability to set forth the spirit of Christ, in social contact with the people, comes when taking a trip into the country or traveling on a coast steamer. One is excusable for not being in exuberant spirits on a little dirty tub of a steamer, where passengers are packed away like sardines in a box. The surroundings are not conducive to a pleasant state of mind. Neither does it help one's feelings if he happens to be aroused from a troubled nap by finding a man, in the row next above, is warming his bare feet under your pillow. But even under such annoying circumstances, let us remember that any show of selfishness or irritability detracts from our influence for good. I once knew of a Japanese who was traveling some distance on the same steamer with a lady. They had never seen each other before, but hearing that she was a missionary the Japanese determined to watch her, to see if Christianity really did

make any difference in the lives of its followers. Most fortunately this young woman, unwittingly, bore the inspection well. She bore the discomfort of the journey in a pleasant spirit and showed a thoughtful interest in others, which won the admiration of her inspector, and, if I mistake not, the man was so impressed that he afterward became a Christian himself.

On another occasion when traveling on a very crowded car, a missionary of our own Board arose and gave his seat to a Japanese woman who would otherwise have been obliged to stand. It was interesting to watch the effect of that little act of courtesy upon our fellow passengers, and presently a well dressed man came forward and begged our missionary to take his place.

Japanese callers are sometimes tedious. It requires a great deal of grace to lay aside the work we want to finish, and, instead, entertain a caller who seems unlimited in his hours of leisure. The more we are in danger of being annoyed at the length of our call, let us the more earnestly teach our guest of Christ, and if we can succeed in influencing him we shall never regret the time. One can spend a great deal of time in calling upon the Japanese, and I think it pays well. A great many informal calls can be made on a single afternoon, when one simply sits at the doorway for a little visit. This avoids the bother of taking off shoes and also prevents the family from giving tea and cake. If Christians are absent from Sabbath services for several weeks, it is a good plan to call and inquire the cause. . . . It is astonishing what effect a dish of ice cream will have on almost any of the Japanese and I never knew any ill to result from giving it. It is quite generally known in Kanazawa that we make ice cream for the sick, and requests sometimes come for it from entire strangers. Thus our circle of acquaintances is enlarged.

A music box gives a great deal of pleasure in a sick room. Last week, the widow of a former high government official, while calling here said with tears in her eyes that our music box had been the chief comfort of her husband during his last illness. Bound volumes of illustrated papers can do the same kind of missionary service, and if one keeps a few feather pillows to soften the beds of the dying, which we give in the name of Him who had not where to lay His head, may it not be one of the little deeds which we are promised shall not lose its reward? Let us show that we do not consider our "things" too nice to use in reaching the people. Let us include our possessions when we offer ourselves up as living sacrifices, which is our reasonable service.

I never knew a Japanese to be ill-humored or contrary after a pleasant visit at the supper table, and if one wishes to further plans that he fears may meet with opposition, I advise him to try giving a good meal first. If there be any one who, reasonably or otherwise, bears a grudge against you, his feelings will be wonderfully mollified by a dish of hot soup with "more to follow." I speak from experience. Hot soup is more comfortable to take than hot coals on the head! Many people of the official class will lose their prejudice against foreigners when they are brought into contact with us at our dinner table, and will be very friendly even when they cannot be persuaded to accept Christianity. Perhaps more of them are convinced of its truth than we know. Let us be given to hospitality and we shall have opportunity to sow our seed by all waters.

In all our social dealings with the Japanese, the one thing neeedful is a genuine interest in them and a sincere desire to do them good. Without this motive we shall fail to influence them, even if our language and pronunciation were faultless. We must make them feel we love them, if we would teach them to love Christ.

In conclusion I would remind you of the words given to us by St. Paul. "But to do good and to communicate forget not, for with such sacrifices God is well pleased."

(*Mrs. Thos. C.*) *Lila Winn.*

RED CROSS AND HOSPITAL ITEMS FROM JAPAN.

THE eighth general meeting of the Red Cross Society in Japan was held in Tokyo, last June. Arrangements had been made for 10,000 visitors, but the doors had to be shut against the overflow. Count Sano, the President, announced that the society has 300,000 members.

The Empress was present, and in a few words expressed her delight in the part played by the society during the war.

From the Report it appears that 64,445 war patients, Japanese, Chinese, Korean, were cared for under the auspices of the society, either among the eleven Reserve Hos-

pitals in Japan, or on the field. Only about 7,000 of all the patients suffered from wounds. The entire staff in active service numbered 1,567 persons, of whom two physicians and twenty-three nurses, four of them women, met death in the discharge of duty.

Every camp and hospital, during the war, felt the enthusiasm and example of the Empress and her court ladies. Foremost among the latter was a graduate of Vassar College, the friend of Miss Bacon (author of *Japanese Girls*). While in America, Miss Stematz Yamakawa had studied into the practical methods of training nurses. On her return to Japan she became the wife of Count Oyama, Minister of War, and when at the outbreak of the struggle he took the field with the troops, she interested herself in the welfare of his soldiers. She invited ladies to her house and taught them to make carbolized gauze.

CHINESE PRISONERS IN HOSPITAL AT TOKYO.

Some of the other missions in Japan have given more time than ours to hospital service, but a few of our missionaries have included something of it in their work. Besides Mr. Bryan's labors in Hiroshima camp and field hospitals, Miss West has for more than a year devoted Sunday afternoon to a ward of incurables in the great Red Cross Hospital at Tokyo. Miss Case in company with a Bible-woman statedly visits several hospitals, distributing suitable literature. By permission of the Admiral at Yokosuka, where the principal ship building yard is in East Japan, they have been in the habit of visiting the men in the Naval Hospital there. A few weeks ago, they received an invitation from one of the leading physicians of the General Hospital, in the same place, to distribute tracts and talk with such patients as are able to converse. The Charity Hospital in Yokohama and the largest municipal hospital are also on their list.

ONE OF THOSE TOURS.

REPORTED BY REV. B. C. HAWORTH, OSAKA.

IN March last, Miss Garvin made a trip to Iyo in Shikoku, where the Japanese are very hospitable to missionaries. The place is reached from Osaka *via* the Inland Sea, or by rail to Hiroshima and thence across the Inland Sea, a voyage of four or five hours, to Mitsugahama, where another boat leaves for Nagahama, the point at which m ssionary work of this trip begins. The connection is bad at Mitsugahama and Miss Garvin spent most of a night at anchor on the steamboat, which affords experience not at all after the pattern of a night on a Pullman sleeper or an ocean steamer.

The evangelist at Nagahama rented an upper floor in a hotel and a public meeting was held Friday night. Miss Garvin was listened to with respectful attention but there were some cries of "no, no," when the Bible-woman addressed the meeting. She was not, however, disconcerted, but told the audience that she and Miss Garvin had not

expected to address men; if they chose to come there was no objection but they should have the courtesy to be quiet. This appeal, seconded by the evangelist and others, was successful.

There is an organized church with a licentiate as supply at Ozu, some two hours by *jinrikisha* from Nagahama toward the interior of the island. A Bible-woman conducts a fine Sunday-school, and Miss Garvin held a woman's meeting. There is no church building yet. Sunday night a public service was held in the new town hall, a building capable of accommodating 2,000 people and never before thrown open for a Christian meeting. There was a play going on at the Ozu theatre and as the people are great theatre goers many who would have otherwise attended service in the hall were at the play-house; still the janitor who cares for the footgear of the audience reported over four hundred pairs of clogs. Miss Garvin addressed the meeting on the subject of sin and atonement. The evangelist confesses that he was anxious lest her plain talk about sin should not be well taken, but he had evidence that it was and many were set to thinking.

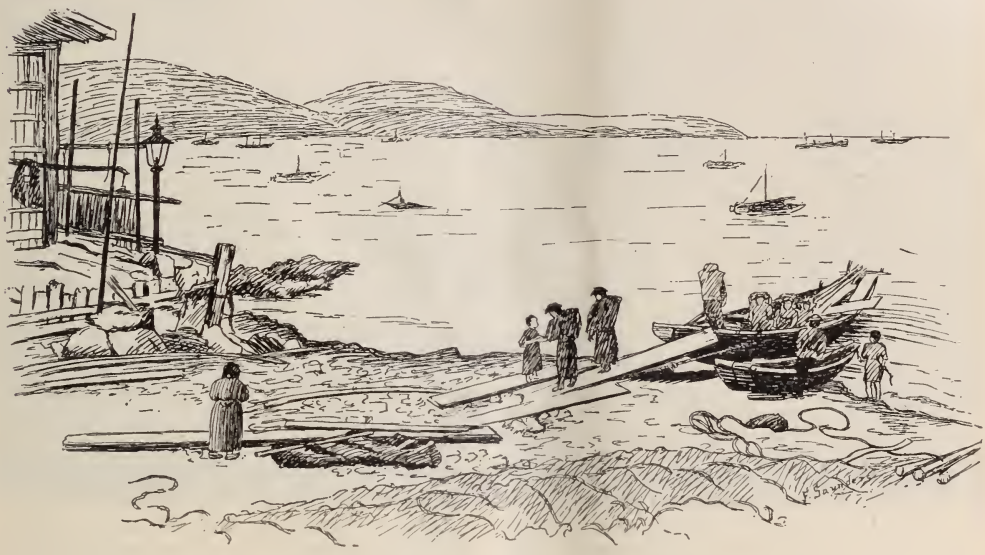
Monday the ladies went from Ozu to Yawatahama on the coast at the west end of the island. The distance is only about fifteen miles but as it involves crossing a range of mountains, either in a *kago* (a sort of basket palanquin) or on foot, it is by no means an easy journey. They chose to go on foot; and a very interesting picture was presented by the little Japanese lady, with her skirts tucked about her loins exposing the lovely, bright-colored crepe undergarment, her bundle tied to her shoulders, her feet shod with straw sandals. If not literally shod with the preparation of the gospel of peace, her attire and this journey were in preparation to preach the gospel of peace. This mountain trip proved exceedingly tiresome and the ladies were cheered, after descending, to be met by Evangelist Sakai and other Christians who had walked out several miles to welcome them. That night between one and two hundred people came to meeting. At this place I baptized five persons in January and five are now awaiting baptism. Regret was expressed that Miss Garvin could not perform this rite and they must wait for the next visit of the missionary in charge.

On Tuesday, they returned by *kago* to Ozu and thence went east five miles to Niiya where Mr. Sasaki has a preaching place and several members of the Ozu Church reside. Here lives the estimable Mrs. Mise, widow of a noble *samurai*, who has given herself to the true God, thrown open her home as a preaching place and a lodging place for the Lord's servants, and is using her large influence in leading souls to Christ. A remarkable woman and a great help to Christianity in that region. That night a large meeting was held in a place rented for the occasion in the centre of the village. Much annoyance was given by some rude boys who shouted saucy remarks while the Bible-woman was talking. Miss Garvin's address, however, was listened to most respectfully by the audience which filled the house and extended back into the street. Some rowdies who could not get in amused themselves by marching up and down the street blowing trumpets and shouting.

An incident was related at Mrs. Mise's which well illustrates the power of the old Japanese idea of honor. Some two or three years ago a boy in a Christian family in Niiya stole some money but was persuaded by the then Bible-woman, who happened to discover it, to restore the money. Later the lad fell into the same sin, and this time it came to the ears of the mother together with knowledge of the former theft. The mother feeling that the family had suffered disgrace, which according to the old code of honor could only be washed out by death, seized her son and jumped with him into a well, holding him down with the purpose of first drowning him and afterwards herself. He managed to struggle out of her grasp, to scale the stone wall of the well and escape, running with all his might to call help. His mother, feeling that her purpose was defeated in the escape of the child and that her own death would be of no avail if he were left alive, tried to extricate herself but was unable to scale the wall which the terrified lad had climbed like a squirrel. The boy's little sister, who had been aroused by the commotion at the well, ran and looked in, lost her balance and fell in. By this time neighbors arrived and rescued both mother and daughter unhurt. From that time this woman has been a changed being. Believing that the escape of them all unscathed from the terrible situation was nothing less than a miracle of Divine Providence, and repenting of the family pride which had led her to so desperate a deed, she and her family are all become zealous Christians.

On Wednesday, the 11th, the lady evangelists went on five miles further east to

Uchiko, a wealthy town, formerly a daimiate, where Mr. Sasaki makes frequent visits in his missionary work. Here a number of the best families, including the head man of the place, are interested in Christianity. An evening service was held in the house of a prominent young physician. This was the last of a most interesting series of meetings on this tour. On the following day the two ladies took *kago* over the mountains to Gunchu, a distance of about twenty-six miles. Gunchu is on the coast about seven miles from Mitsugahama, which place is reached from there by *jinrikisha*. Mitsugahama is only thirty minutes by rail from Matsuyama, the largest and most important city in the province of Iyo. Our Iyo friends are urging the Mission to put a worker there.



OTARU LANDING. [FROM PHOTOGRAPH KINDLY SENT BY MISS ROSE].

OTARU, JAPAN.

MANY of us in the United States live in cities of 30,000. In such communities the proportion of Christians to non-Christians is likely to be one to three and the proportion of preachers to Christians, one to two or three hundred.

In Japan there is a growing city of this size, beautiful for situation, on the west coast of Yezo—but by the conformity of the land facing east, so that your compass needs reboxing—with a wide blue bay before it and encompassing mountains behind it—not very high mountains, indeed, but high enough to stimulate an afternoon's climb, treeless and with ridge and summit paths that lead you to new revelations of sea and land, and ranges of view that lead your thoughts across the sea to the homes that never cease to be homes, and upward to the heaven that is just as heavenly as the heavens we first saw above home. Mountains are missionaries' friends.

Broad avenues run up from the bay through Otaru and terminate in Buddhist temples where few come to worship. For Buddhism has not the power in the Hokkaido (Yezo) that it has farther south. The people are immigrants and old temple ties are broken. In fact the whole interior of the island is occupied by colonists who breathe a freer air than they did in their temple-girt homes south. Good men seem better, bad men seem worse in the north. Temperance work flourishes, and Christianity seems to have a more congenial soil. Through Otaru come the colonists to stay, and the fishermen in their turn, to fish under contract in companies, for the season and then to go back. The railroad brings down from the mines trains of coal and the steamers come in to carry it off to Southern Japan and elsewhere. In summer the English squadron—the "Centurion," the "Mercury"—come in and then the bay is more than ever attractive.

There has been some talk of making Otaru an open port like Yokohama, but ports of this character in the East are apt to be sad places. Seamen are a class greatly to be

pitied and so the missionaries' work is not far to seek. Licensed wickedness abounds and the brightest places in the town are apt to be the most evil.

But there is no more attractive field. Jesus came to call sinners, not the righteous, to repentance. Sunday-schools potential abound. You may stand still and give tracts to and converse with all manner of men by the scores and hundreds. There is a splendid field here for work among seamen. Miss Rose, who visits Otaru from Sapporo, has had, apart from the regular evangelistic work carried on there, two schools—one for older girls and a Sunday-school—for about a year. Sunday-school has been very well attended and the other has been blessed as well. People at home may do work in Otaru by praying for all the work and all the people there. There are from 30,000 to 40,000 people there, and all the Christians—Roman Catholic, Greek, Protestant—number about two hundred and the preachers are few.

George P. Pierson.

A GROUND OF MY FAITH.

It is one of the surest signs of hopeful Christian progress in Japan when Japanese men of character, as well as women, begin to recognize the value of personal attention to neglected children. There is abundant proof that the inmates of many darkened homes over there have caught their first glimpse of Christ from a child. God's *love* appearing to all nations is resting over the lowly birthplace in the islands of Japan as surely as the star stood over that one in the hills of Judea. This love is penetrating the hearts of wise men and leading them to stand unexpectedly in His presence. Its radiance falls upon this work among children which is to be far more widely established, sustained and honored, because it is a great part of the Creator's plan in the world's redemption. It cannot be excluded in the interpretation of our Saviour's words when he said: "Inasmuch as ye did it unto the least of these ye did it unto Me."

Alice Haworth.

BIBLE-WOMEN IN JAPAN.

It should not be supposed that the work of a Bible-woman in Japan is limited to the instruction of children, and women inquirers less enlightened than herself. Not only does regular and systematic teaching of these become her duty, but she is expected also to awaken interest in the indifferent, by indirect ways that require tact and wisdom, great patience and faith. She must be ready to teach sundry kinds of knitting and crochet-work to the *okusama* in her own home, and to the women she gathers for a Bible-lesson. The latter alone would be no attraction. In many cases she must begin her approaches very much "from afar," as she will tell you, and skillfully lead conversation up to the subject of vital interest.

In country districts where it has been the custom for men only to attend religious services, she must persuade women to come to the place of worship. She revives the prayer-meeting. She starts the Sunday-school, often does all the teaching herself. "Sleeping" Christians are handed over to her. She finds the inevitable "friction" among the non-sleeping contingent, and it falls to her to rouse the better spirit of provoking one another to good works. The men-evangelists frankly own that without the Bible-woman these things are difficult of accomplishment. These are the reasons urged to secure her coming, her prolonged stay and permanent settlement.

In short, pastoral work in many country churches and preaching places would seem to rest upon the Bible-woman, while the city pastor no less ardently desires her help. The woman-evangelist, as well as deaconess, will unquestionably have a recognized place in the new Japanese Christianity when it is evolved.

But the Bible-woman's responsibilities do not end here. College graduates and university students air their learning and their doubts for her possible discomfiture, and while she is wise enough to decline argument with these formidable foes, the knowledge that there *are* arguments adequate and sufficient keeps up her courage.

One came back to us, last week, rejoicing in her knowledge of Church History and her text-book, in which she was able to point out to one of these advanced thinkers the very ancient date of his boasted "new views."

Last, but not least, the Bible-woman is sometimes called upon to cook the food of the evangelist, in regions where there are no inns, and, in extreme cases, she has been known to select him a wife. Truly it is no light thing to be a woman-evangelist in Japan and, may we be pardoned for adding, no light thing to train one for her work.

N———.

"THROUGH THE WILD MOUNTAIN SCENERY."
A Village in Hakone District.

PILGRIMAGE TO A JAPANESE WOMAN'S MEETING.

THERE is a time in early spring in Japan, when very little rain falls and the sun shines brightly every day, although nights are still frosty and it is too early to prepare rice fields or make spring gardens. Many country people seize this opportunity to go on pilgrimages to famous shrines. Sometimes a whole village start out at once and travel together. Their preparations are simple and inexpensive. Even an official, who travels second-class on the railways, will subsist for days upon the supplies of a portmanteau not much thicker than one's hand. Pilgrims do not carry so much style as a bag. Necessaries are put into a large handkerchief and slung over the back. They gird up their loins, tuck up their skirts, tie a blue towel over the head and drape a blanket, usually red, over their shoulders; then, they are ready to set forth.

The pilgrims who come to Yamaguchi, besides making the round of temples some of which have lovely grounds, are bound to take in that part of the town where foreigners dwell, and as the members of our station live conveniently near the large temples, their premises are continually being inspected.

These pilgrims seem never to be in a hurry. They have time to stop and look at everything, and it is quite wonderful how long they are able to stare without winking. They are quiet, unsophisticated folk and take a great deal of pleasure in a simple way. Often, as from an upper window I saw them setting out in the bright morning for the day's travel, I thought it would be delightful to go on a pilgrimage also. A little later my time came.

The Woman's Annual Meeting this year was at Tsuwano, a large town somewhat over thirty miles away, and set deeper into the mountains than even Yamaguchi. The meeting began on April 18, in the spring vacation. Several from Yamaguchi wished to attend but could not afford the *jinrikisha* fare, so they resolved to walk and there was the opportunity for an ideal pilgrimage. One, who graduated this year, walked one hundred miles, two years ago, for Annual Meeting.

In the early morning of the 16th, two Japanese women of the church, two school-girls and myself laid aside every possible weight, tied on straw sandals and set out; but we did *not* wear red blankets. The difference between country bred and town bred people is clearly marked by red blankets, or no red blankets. There are two kinds of straw shoes. Wearing one, toes project beyond the sandal; with the other, heels project. After a careful trial of both I present the opinion that in going up hill it is better to let the toes hang over because the sandal naturally works forward, and in going down, conversely. A change from one to the other is not expensive, as a new pair costs seven or eight *rin* (less than half a cent, gold).

It was beautiful weather for a pilgrimage, not cold, not hot, no insects, no bad odors for the rice-fields were not worked. Wild cherries and azaleas were blossoming on hill-sides. Mountain torrents made innumerable little waterfalls. Sometimes the valley was narrow and there was only room for the path beside a noisy little stream as we wound up a high pass, then it widened into terraced fields with farm-houses here and there. Villages with thatched-roof houses looked picturesque in the distance, but were often dirty and squalid as one came near. Sometimes there were avenues of giant pine-trees that for hundreds of years have looked down upon passing pilgrims, but the first day it was a very silent road and all the travelers were, like ourselves, on foot.

We had not time to make any side excursions but were obliged to push on as fast as possible, and five very weary pilgrims dropped down at an inn about six o'clock in the evening. We found it respectable, with a clean hot bath and good food, including two kinds of soup for breakfast. Next day one of the party decided that shoes and stockings were the proper foot-gear for civilized beings, and even when she came in sight of a *jinrikisha* was glad to ride for two or three miles; but on the whole the party came in very good shape to their journey's end.

The Japanese say Tsuwano lies in a bowl. The descent from the last pass is sudden and, taking the shortest road which is only available for infantry, we were in town before we knew it though still a long distance from our destination. It is a long, old, straggling town that has seen better days. The scenery is fine. The *daimyo* of the province used to reside there and the ruins of his castle still keep watch from the summit of a high hill on the west.

We walked on and on, and my companions gradually dropped off at their respective stopping-places, but Primary School was just out and the children kindly accompanied me to the hotel, at the other end of town. Only one foreign woman had been there, so I was a rare spectacle. Yamaguchi children shout on the street "hairy foreigner," "foreign fool," "Chinese priest," "a be she" (a, b, c,) "American ghost" (when I wear a veil), "cat," "meow," "cross," (all in a breath,) and various other expressions, but Tsuwano children were not insulting. They simply made remarks among themselves regardless of my personal feelings. "A human being!" "A person!" "Is it man or woman?" "A woman probably," etc. When I reached the hotel, the children went in too without remonstrance and filled up all the unfloored space.

Some of our pupils come from this town and when I went to call at the home of one, crowds of children went with me uninvited, filled up all the front of the house, even got up on the mats and opened the doors of the room where I was, so as to get a glimpse of me, while the lady of the house quietly poured tea and paid no attention to them.

Towards evening several others arrived from Yamaguchi who had taken the journey riding. Mr. and Mrs. Ayres and myself stayed at the hotel. The rooms were clean and well furnished with a hanging scroll, vase of flowers and a piece of *bric-a-brac;* simple, but in good taste. Guests took their turns washing their faces in the morning at a wooden tub down in the back yard, and, as the house was quite full, a woman often was obliged to wait her turn, for far be it from the lords of creation in Japan to stand back and say "After you."

Our meeting began on Saturday morning. There are only nine women members of the church at Tsuwano, but the delegates and other visitors brought the number present up to twenty-one. The church is an ordinary dwelling-house with partitions removed, and we sat on the mats in a very sociable way. The *toko no ma* (honorable alcove) was full of azaleas, magnolias, late camellias, and cherries, the flowers of the season.

The pastor's wife presided with dignity and ability. Her beautiful, tiny little girl, three years old, came to every session. In the morning there were reports and an address;

in the afternoon, prayer and conference meeting. We had taken with us the baby organ which added greatly to the enjoyment. These modest, undemonstrative women did their part well, going to the front and standing while they gave their reports, although in some cases it was a great effort as they showed by literally trembling from head to foot. I think every woman went up to that meeting a little discouraged because she had not a more favorable report, but went away uplifted in spirit.

The subject of the conference meeting was "More love to Christ and the brethren." Exhortations were most simple and heartfelt, the prayers humble and earnest. It is the greatest education to these Japanese women to meet their sisters and hear how the affairs of the Kingdom of Christ are progressing in other places; to feel that they are part of a great whole, and as women they can do something *by themselves*.

After the meeting we all went to visit a silk factory near by where deft-fingered girls were unwinding silk by new machinery. Their poor fingers, which are constantly dipped in boiling water, looked quite cooked and after some time if they continue that work, the flesh becomes dead. So some one pays a high price after all for cheap silk.

On Sunday morning Mr. Ayres preached. In the afternoon we went to the church again and practiced hymns with the people. Monday there was a social meeting with a feast served by the ladies of the church, but I was obliged to leave it and come back to open school. I came down to Yamaguchi, alone, in a *jinrikisha* through the wild mountain scenery of the new road.

Gertrude S. Bigelow.

SOME EFFORTS AT KYOTO.

[Condensed from Station Report.]

At Sakaimachi preaching place, over thirty young men attend night school. Twice a week, special Christian services are held. A graduate of Kanazawa School, who is studying theology, assists in the night school and is skillful in winning and dealing with young people.

Sunday-school has gone back of late, partly due to ridiculous stories told to frighten the children away, such, for instance, as that children who go to Sunday-school will be nailed to the cross. This is the second time the school has suffered in this way. The children will come and peer in at the door, but then scamper off as if in fear.

In March a Sunday-school, in connection with the kindergarten at Moromachi, was begun with forty scholars. Mrs. Porter calls them the quietest, nicest Japanese children she has ever seen together. One of the Bancho School girls assists here.

The timidity of Japanese Christians in pressing plain, searching Gospel preaching upon unbelievers has been illustrated in a sort of Ladies' Aid Society, which for about four years held weekly meetings at Mrs. Porter's house in Kyoto. It was the habit to follow sewing and fancy-work with a period of Christian teaching. But the Japanese ladies, officers of the Association, were so fearful of driving away unbelieving women who attended, that little could be done for them in a spiritual way. For two years past, no souls have been led to God through those meetings, and, after remonstrating and urging the Church women to boldly honor God in the matter, Mrs. Porter has turned the Society wholly over to the Japanese ladies, discontinued their sessions at her house, and started another meeting on the original basis of the Aid Society. At the first meeting several unbelievers were present.

MAP FACTS.

Population, by the census of 1891, was 40.718.677; there were 400,000 more men than women. Tokyo is the political capital. Kyoto is the centre of art and Osaka of manufactures. Nikko is famous for temples of the old Shoguns. Yokohama is the most foreign city.

There are over twenty active and hundreds of dormant volcanoes. Fujiyama is 12.000 feet high.

The largest export items are raw silk, silk manufactures, tea, coal and coke, copper, rice. Matches, matting, umbrellas and camphor all make a good showing in export tables. The United States is the great export center for Japan but her largest imports are from Great Britain.

In 1899 the whole Empire will according to treaty be opened to foreigners.

There are over 1,800 miles of railway, 8,500 of telegraph and the telephone, tramway and electric lights are found in large cities.

The Imperial University includes six departments, carried on in separate colleges, under one hundred and twenty-four professors. The library contains 200.000 volumes.

In Tokyo there are 1,225 schools of all classes, 1,275 temples; more than one hundred Japanese newspapers published, seventeen of them dailies.

Formosa became a part of the Japanese Empire as a condition of peace in 1895. It is 240 miles long, 60 to 70 broad—is half the size of Ireland. The Chinese population of about 2,500,000 is outnumbered by savage aborigines. Tainan-fu is the chief city. Mountains on the east side are 8,000 feet high.

MAP OF JAPAN

Showing the work of the United Church of Christ.

Names of places where there are organized Churches are underlined.

In all other places shown on this map, work is in progress but no Churches have yet been organized.

December, 1888.

Eng,d by American Bank Note Co. New York

WORK THEY LOVE.—[From Letters.]

THE Bible-woman and I went out by invitation eight miles, by *jinrikisha*, to hold a meeting at the home of —— San. When one mile this side of the village, we found K. sitting beside the road awaiting our coming, and soon we met others whose curiosity had brought them. Reaching the house, we found an old woman of over eighty years, seated on a mat in the corner. "Came to hear," she said. A man and wife, about eighty years old, were also there. The house, veranda and yard were crowded to their utmost. The house was immaculate.

I took my violin and played the hymns. After prayer and Scripture, we each gave a short talk on the life of Christ. Some endeavored to push closer, others turned an ear to hear more, and more than one wept when they heard the good news. At the close of the meeting, we distributed tracts and portions of the New Testament. The people begged us to come again.

Etta M. Case.

I have been living in a Japanese house (at Kyoto) with native assistants, and enjoyed my work so much. It would be hard to tell which is the choicest, the kindergartens, our woman's meetings, or our night school for young men. Each affords opportunities greater than I can compass.

Martha E. Kelley.

Miss —— and I took a trip into the country last fall. We went to Banshiu and Tamba, and it was a great treat to me. I received spiritual help and came back with interest increased. I made my first public talks in Japanese on that trip. They were frail attempts, but I believe God blessed them to some, and I know He blessed me in giving them. *Mary M. Palmer.*

"THE LANGUAGE."—PART II.

Fresh from the Western continent, where the young missionary has scarcely listened to a natural conversation in other than the English language, one lands at the port of some great polyglot city in the East, like Bombay or Constantinople. As the first shock of linguistic sounds smites the ear, they seem scarcely human. At that moment an indelible impression of racial limits is grasped, clearer than all that was ever learned from books. An English lady, writing to *The India Alliance*, says:

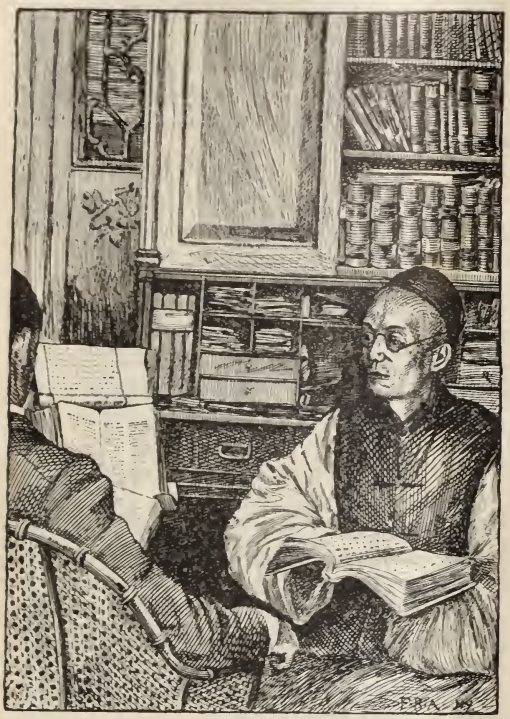
> "Maráthi first strikes the ear as inarticulate sound. You can no more distinguish words and syllables at first, than you can in the roar of the sea or the hum of a bee-hive. Each consonant is followed by a vowel and each syllable is pronounced rapidly without accent. After one begins to talk the language and to read it, this difficulty remains. The very sentence that falls brokenly from your lips, perhaps you do not recognize when used by a native. He can sympathize with you; he did not understand what you said."

How to twist one's tongue into curl-papers (as a boy expressed it,) so as to produce the sounds of a backwardly constructed Oriental sentence; how to recognize the odd characters of the alphabet, that appear at present expressionless; how, ever to become at home in them and convey one's deepest thought through them; is, at first, a problem surrounded with awe. But determination, diligence and the spirit expressed by so many, phrased by one,—"If God spares me health and gives me His help I shall not fear the language," accomplish wonders. A young lady new to India had two hundred Maráthi words and some sentences at her disposal in two months' time. A pair, under instruction on the voyage, could express common wants when they reached Bombay. Another pair who lately went to Hainan, after five months had over a thousand characters and had copied the entire vocabulary of the New Testament into Hainanese. Many are teaching Sunday-school classes when less than a year on the ground.

But in some countries one working language is not equipment enough. At several stations in Persia we hear of missionaries grappling with two and "doing well in both." Dr. Emma Miller wrote at the beginning of her second year in Oroomiah: "I am gaining a little independence in Turkish and want to begin Syriac next week. I went to a village, three hours away, to see a woman in distress and had to remain all night. Some of the people had been educated by the Catholics and spoke French. One of these asked if I spoke it and I answered 'No.' Then if I spoke Turkish, and I said 'A little.' Then they tried Russian; 'No.' Then Syriac; 'A little.' Then some one said, 'Don't you speak any language?' I was glad to be able to say I knew English."

At Tungchow, Mrs. Lingle found Mandarin "intensely fascinating. I study it with the same zest with which one might read a novel." But since her removal to South China, additional dialects must be mastered. Unexpected political changes in Africa sent the Benito ladies back to their French grammars and called for use of Ger-

man in the North. When a language has been acquired in its cultivated form, the practical missionary often discovers that he must also train his ear to understand the



ONE OF THE CHINESE LANGUAGE TEACHERS.
[From a photograph.]

patois of the ignorant class. Dr. Emily Marston's experience at Ambala, India, is in point: "The village women speak a mixture of Hindi, Punjabi and Urdu. When some one is with me who can interpret for them into Urdu, I understand. But if I am alone and try to comprehend one of these village women, I feel as though I were drowning and fairly have to gasp for breath."

Some missionaries are by their birthright endowed with extra linguistic wealth. One having a North of Europe ancestry has translated a little book for Norwegian students. Another says: "I am going through the same experience I had in America. When I talk to the servants in broken Korean, I always think of my English. When I write home, it is in Norwegian but with many English forms. When talking with Koreans, I forget for an instant whether I am speaking English, Norwegian, Swedish or Korean." Dr. Larson of Ichowfu says she reads "in Chinese at evening prayer, in English at morning prayer," and her "private prayers are often begun in Swedish and finished in English or *vice versa*." She settles differences in the meaning of Scripture passages by comparing her Bible in Chinese, English, Swedish and, as a last resort, in German.

The mental strain in preaching or teaching or entertaining visitors for hours together in a language which one is in process of acquiring, or in alternately changing from one strange tongue to another, as is common in a social circle in Persia and Hainan, is best known by those who have tried it. The strain is vastly augmented by the effort to impart ideas of sacred things or lessons of eternal moment. In cases, the physical result counts. Many a sore throat has been the consequence of faithful practice in Armenian gutturals, and Miss Lewis says that the throats, even of Chinese Bible women, are worn with the Cantonese dialect. Vocal organs stiffened by a cold climate require long training to become facile in the smooth-flowing language of a warm zone.

Some missionaries nobly persevere in language study for years after they have a working knowledge of it. One lady wrote from Syria to her friend: "I plan to study three hours a day in vacation. I am reviewing my Arabic, studying a book of verbs, practicing writing, especially addresses of letters which are peculiar in this country, reading hymns to gain facility, and I try to read a chapter every day three times (besides, of course, my English reading), first in the vowelled Testament using all the vowels, then in the ordinary way, and lastly taking my unvowelled Bible and reading it a third time. It is splendid practice. People sometimes write, 'I suppose you know the Arabic language now.' Why, I never expect to know it perfectly. Do you know any one who never has to consult the dictionary in English? But I do hope to know more every year and never expect to stop studying. A language that has five hundred words for camel, and two or three hundred words for horse, is not to be learned in a day."

And then the language teachers. Many of them are like one of Mr. Lee's: "Knows nothing about teaching; is simply a Korean cistern from which I pump day by day a little portion of the language." If you ask the ordinary pundit for reasons, he will answer, "Our people say so." One Chinese teacher was thus described: "A Mohammedan, sixty years or more of age, has gray mustache, gray, bushy eyebrows, and an iron-gray queue.

His eyes are small and gray, his skin like old parchment and his hands small, wrinkled, bony affairs with long finger nails. Imagine, if you can, sitting hour after hour looking over the same book with a coarse blue cotton bundle of tobacco and garlic. But he is a very respectable old man, nevertheless.

One wrote from Ningpo: "My teacher has come, and now for two-and-a-half hours' struggle with sounds. Imagine me spending every morning with a man attired in the prescribed scholar's gown, a long, black skirt reaching to the ankles; a black tunic with immense sleeves; a black silk skull cap surmounted with a red button, and embroidered shoes with white soles about three-quarters of an inch thick. He has a small face and bright black eyes. He is a Christian, but rather half-hearted, they say."

Another wrote in 1892 from Ichowfu: "Our teacher is trying very hard to overcome the opium habit, that he may come into the Church. We are anxious to have him one of us, for he is an excellent young man." And from Peking, during the revival last year, came this rare word: "My personal teacher, a man of no little pride, wept and told me of his sins and weaknesses."

A missionary in Japan says: "I have had a fairly good teacher, but a Confucianist and so indifferent. I noticed when we read the Bible he would not know what we were reading any more than I. He has been reading it for six or eight years with various missionaries. I never saw an educated person in such darkness. He does not believe in a future existence." And another: "I am reading the Bible with my teacher. Pray God to use this reading to bring this unenlightened mind to the true light."

Favored are those in India to whom it is permitted to go to Dehra and polish up their study with Mr. Ullman. Having latterly been laid aside from active work, the venerable scholar says that the only way he now has of fighting the devil is by teaching other missionaries the language. His pupils illustrate the wisdom of Dr. Nevius' counsel: "Obtain occasional assistance of some foreigner well versed in the language so as to guard against mistakes." Nor can we better close than with another quotation from the same Nestor of "Methods" regarding the newly arrived missionary: "His first duty is to give his time and energies to thorough acquisition of the language as a necessary pre-requisite to usefulness in work of any kind."

THE JAPAN OF TO-DAY AND TO-MORROW.

The *Missionary Review of the World*, for July, contains an interesting article, with the above title. We offer a few extracts.

The author, Rev. J. H. Pettee of Okayama, Missionary of the American Board, notes the effect of a roused commercialism in Japan. He says of Japanese pastors:

> I could obtain easily the names of a dozen men who have left the ministry the past two years to go into business. I know of churches that have dropped all services, except, perhaps, one on Sunday evening, and many of whose members work nearly as hard on Sunday as during the week. All the great manufactories rest only twice a month, with occasional other holidays. Drinking habits are on the increase among Christians.
>
> *Per contra*, there are more men in the ministry to-day because called of God to be there—men who will starve in their tracks rather than yield to selfish, sordid motives—than ever before.

Mr. Pettee thinks the turn in the theological tide has been reached; that "negative preaching is at a discount."

> Christianity as a fad has had its day. As a foreign religion it is no longer welcome The call is for a Japanese Christianity; and people at large are beginning to feel that Christianity is adapted to Japan. Christian men of earnest faith and marked personality, who are genuinely interested in annexing New Japan to the kingdom of heaven, are welcomed everywhere.
>
> Inquirers are on the increase, semi-Nicodemuses who exist by the hundred if not thousand among thoughtful men in the land, are coming out of their retirement. I met one such the other day, a disciple a quarter of a century ago of Thompson and Carruthers, two early Presbyterian missionaries. He told me he still kept his Bible, and read it when he had leisure.
>
> There have been more additions to the churches the past six months than during the previous year.
>
> As I view it, the greatest hindrance to the Japanese church of to-day is, not the loose theology of some among her members nor the opposition from unbelievers, but the conduct of what may be termed the outer rim of Christian church-membership. Many of these professed disciples have denied their Lord and His Gospel by flagrant acts of unrighteousness. I can think of six places at this moment where it seems well-nigh impossible for earnest evangelists to get a hearing solely because of the disgraceful conduct of professing Christians. There was nothing askew about their theology, but their lives were frightfully so. I deplore loose thinking on vital themes; but loose living is far more disastrous to the faith of common people.

While "never busier," himself—"pulled three ways at once"—and while "the same is true of scores of American and English brethren," Mr. Pettee is in favor of throwing the responsibility for the salvation of Japan heavily upon the Native Church.

In a word, it is time for *foreign* missionary work to come to a close and *home* missionary work to take its place.

I believe there is still a work, and will be for many years to come, for the foreign missionary here; but the work as a whole is entering on a new stage, and the probabilities of true success for the ordinary foreigner are too small to justify American churches, in view of larger claims upon them, planning for a wide extension of their work here.

WITH THE RED CROSS IN TURKEY.

[The following letter was written by a missionary, for twenty-six years past at Harpoot, and her home having been in the cities of Rochester and New York is addressed "to the Women of New York State."—ED.]

ARABKIR, May 28th, 1896.

Dear Sisters in Christ:—

I write you to-day from a city which was rarely beautiful, but is now ruined and desolate indeed. The besom of destruction swept over it for sixteen or eighteen days. Seven hundred and thirty lives were sacrificed. Out of 1,850 Christian houses 1,700 were burned, and of those left, only forty were not plundered. There were some notable cases of protection by kind Turkish neighbors, but in some cases a large price was paid.

I left this city November 5, 1895, after a visit here of three weeks. Miss Seymour and I turned back from the last point of view and exclaimed, "How beautiful:" as the clear autumn light fell upon the many-colored foliage and the white houses. I return to find those fine houses leveled to the ground, women who were clothed in silk dresses and ornamented with gold and silver jewelry, now barefooted, in ragged cotton dresses and with an old cloth thrown over the head. One weeps as she tells me of husband, brother-in-law and three sons killed in her presence. Another, of her husband who was killed with his face hidden in her lap. The stories are all about the same,—days and nights of fear, separation from loved ones, the loss of everything. No one who has not been through this city can just appreciate what the passing away of the world means. I rejoice to say that it has been a resurrection from the death of sin to many.

Since the massacre, perhaps six hundred persons have died from typhus fever. The epidemic has been caused by fear, anxiety, poor food and lack of bedding and clothing. I reached here on May 14th, in company with two of the members of the Red Cross Society, Dr. Hubbell and Mr. Mason, with their Dragoman, Mr. Lemmie. We brought with us an Armenian physician, and thus far 828 patients have been prescribed for.

As I have gone from house to house, I have been impressed with one thing which, it has occurred to me, is in your power to remedy. The sick, the aged and infirm, those who were once rich, are all lying on thin, hard mattresses, about as hard as the floor, and for their covering have a dirty, thin rag of a quilt which has been given them by some pitiful Turk. In this time of sickness, those who are well have been obliged to lie down with those who have this contagious disease. I saw a mother and her two daughters, all ill under the same quilt. Whole families have been obliged to sleep in the same bed since the plundering, or a mother and her grown son, or a grown up sister and brother, and that in good families, too.

Can not my dear sisters of the State that I love plan a Bed Subscription? We are coming to a place in our Relief Work where money is not coming in fast, and we must save all that we can get for bread. In a village only three hours from Harpoot the people are now eating grass. During this summer these poor rags of beds will grow more ragged, dirty and hard. What will the people do next winter? A bed, without pillow, costs here sixty piastres, or about $2.50. Say the price of a pair of boots, or two pairs of kid gloves. If a Sabbath-school picnic, or a party, or one dinner should be sacrificed, how many of these beds I could buy with that money!

As you enter your soft bed to-night, please do not sleep until you plan the giving up of some pleasure or extra article of clothing for this cause, I beg you in the name of Him who had not where to lay His head. Shall He again suffer thus, in this Nineteenth Century.

. . . And when you have supplied the wants of these suffering people, will not your own bed have an added softness? In time of sickness will you not be sure that "He maketh all my bed" is true, and in time of health awake each morning with new assurance that "I laid me down and slept; I awaked, for the Lord sustained me."

Yours in hope of many loving sacrifices on your part, for Christ's sake.

Carrie E. Bush.

INDIA.

THE EFFECT OF RETURN FROM FURLOUGH.

DR. JESSIE CARLETON of Ambala wrote from her father's home among the hills (Kotgarh Post Office), June 11:

When I landed at Bombay I felt like embracing every native woman I saw. At the railroad station there I watched a file of them pass through the gates and they scarcely reached my shoulders—tiny little women. It was a relief to reach Ambala and find tall, fine Sikh women standing on our veranda with open, smiling faces.

The people seem more wicked than when I went to America. It sticks out. It was a fight to get the street cleaned out on which our dispensary in Cantonments stands. But the magistrate was very good about it and cleared out every one (objectionable houses).

I had forgotten that the lepers were any different from my other patients. But they did look frightfully, seen after a long rest from them.

I have fled here to Ani to see my father and his quiet retreat. This is the hottest summer within his recollection. Half of his young orange trees died.

I see a real change for the better in the Ani Christians. (I had not seen Ani for almost three years.) Many of the men have been prodigal sons. They have to go and eat husks before they can appreciate Ani. Then they settle down for good. The last one of these, when he returned after wandering about said, "Ani is a paradise of goodness after what I have seen elsewhere."

Their fields are looking splendidly. Corn planting will soon commence.

LOCAL FAMINE.

There are about seventy non-Christians now at work here, as father is rebuilding stables. A great mercy that he has work for them, for every day or two somebody comes in starving. Mother has gone to Simla to get some dentistry done (an American dentist), so I handle the keys and gaily open the wheat bin when the hollow-eyed ones come about the veranda. We can tell now, at a distance, what they need. It is a great comfort to know that there is enough in the bins to last till corn harvest and that the people in all this region know it. But they are a proud race and do not come until the last minute. These local famines in the hills do not appeal to Government as do the famines of the densely populated plains. They are in a fearful state near Jhansi and that region. Famine relief works, and all that, going on there. In Ambala every arrangement had been made and at a word from the District Commissioner relief would have been started, but a heavy shower just saved the people.

A FAMOUS CEDAR.

I find that the old Deodar tree, which WOMAN'S WORK illustrated in April, has a history. It is in Kotgarh and supposed to be almost one thousand years old. It is a sacred tree (this special one) and a yearly festival is held beneath its shade with sacrifices of goats.

Human sacrifices used to be made here and the iron ring to which the victims were chained is still imbedded in the tree. It stands quite alone now on the pathway where I have seen it, in the midst of Kotgarh, surrounded by the houses of native Christians.

I was glad to drop Ambala and its miserable delays which none unacquainted with Orientals can understand. I return next week, when I may give something definite (regarding plans for the new Hospital).

MRS. R. G. WILDER wrote from KOLHAPUR, June 18:

I am now in my 75th year, and cannot write all the letters or do all the work I wish, but I enjoy helping my dear daughter. I like to visit with her some of our near villages and schools in the city, and be with her in prayer-meetings with Bible-women and others, in our own home and in other places. Not very long ago I went with her to the palace school, where some two hundred girls and three Ranees were present, and my thoughts went back to the beginnings, when I helped the King's sister in starting the school where there are now so many good readers. Do pray much that they may read the Bible and turn to Christ for salvation. Brahminical influence here is very strong. The people are proud of their sacred places about their city.

There is no part of the work that I so much enjoy as my Sunday-school class of fourteen of the older

girls of the boarding-school, five of whom united with the Church, last year. We feel that the boys and girls of our boarding-schools must become useful teachers and helpers in evangelizing this land, and they must have a Christian training.

In the State, or Kingdom, of Kolhapur are, I think, over a thousand villages, and as yet very little work has been done for the women of these villages.

We have lately had a visit from Miss Brown and Miss Sherman on their way to Kodoli, twelve miles from here, where they have been living alone some two months in the midst of a small Christian Church, with a native pastor. But we think it doubtful if they should be there during the heavy rains, and we have invited them to come to us, and they can have plenty to do in this city of nearly 50,000 people.

It is now nearly a month since we came down from the hills, where we have greatly enjoyed spending two months of our last hot season with our dear Robert and his wife in their small but pleasant bungalow that they call Norheim. . . . At a recent meeting of students in Madras that my son attended, the Student Volunteer movement for India and Ceylon was organized. Three Brahmin students have recently been baptized at Poona and we are hoping that more may soon come out on the Lord's side. I attended several very interesting meetings in Poona, in Student Hall, and prayer-meetings there and at Mahableshwar, attended by students and missionaries of different denominations, and other Christians. Wednesday mornings on the hills, Robert led an open air prayer-meeting among the trees near our bungalow. It was well attended. We felt that God's presence and blessing were with us.

We were glad to see Mrs. Livingston Taylor. She gave a most interesting address to students in Student Hall, and they admired her singing very much.

KOREA.

Mrs. Webb (the mother of Mrs. Graham Lee) wrote from Pyeng Yang, May 17, of the journey whose beginning Mrs. Lee announced last month :

I wish you could have seen us as we left Mrs. Gifford's and Miss Doty's hospitable homes in Seoul. Three sedan chairs, two bicycles, three horses with loads, twelve coolies. After leaving Seoul, we saw fields of grain being sown, and in the low lands great flooded fields in which rice would be planted later. The roadsides were covered with wild flowers, painting the green with purple and white—violets and dwarf iris, besides flowers not familiar to my eyes. We saw many things to amuse us, and much to make our hearts ache. The thatched huts nestling among the hills surrounded by green fields and trees looked very picturesque. The Japanese inn where we remained over night was clean, being new, and we stowed our nine selves into four small, boxy rooms. The horses found good fare, the coolies plenty to eat. The inn looked quite picturesque with its trees and flowers in the front court, together with pigeon houses, chicken coops and horse-stalls. Pigeons were flying in all directions and roosters were crowing, and baby Mylo also crowed with joy at the sights and sounds.

In Chemulpo we stopped at Hotel Steward, kept by a Chinese, his store being beneath the hotel. Mr. Appenzellar and Dr. Follwell of the Methodist Mission joined us, they being also on their way to Pyeng Yang, We had been telegraphed that the steamer would leave Wednesday and we had journeyed through the storm to be on time, but the steamer was delayed till Friday afternoon. It was a Japanese vessel called by the missionaries "King Jay"—our household goods were put on a smaller boat which was tied on behind ours. The journey by sea was delightful—for two reasons, it was calm and we had chartered the cabin (12 x 20 ft.) for our party of eleven.

PYENG YANG OCCUPIED.

We arrived on Sabbath in Pyeng Yang. Early in the morning we left the steamer, taking Korean junks on the Ta Tong River. Our goods remained upon the steamer until Monday. After proceeding up the river some distance we entered a smaller stream that winds about in a very irregular manner and appears to almost encircle Pyeng Yang city wall. We wished to reach our new home without going openly across the city, so the boat was tied up, and Mr. Lee, leaving us went on his wheel to procure some coolies to carry us in our chairs. The distance we had to go was two and a half miles. Mr. Lee soon returned minus coolies but accompanied by several Christians and school boys. The tide had by this time gone out, leaving our boat on a sand bar in the middle of the stream. So Mr. Lee carried Mrs. Lee to shore, the boatman packing me upon his back. It was funny to me to arrive in such style, but we were all so happy to be in sight of home we did not mind the method adopted to accomplish the one desire of our hearts. If we were only as sure of reaching the Mansions above !

Mr. Lee turned coolie and with help of the Koreans carried Mrs. Lee and baby Mylo in a chair, while I walked behind. An ox cart took our bags, and Dr. Wells preceded us to get in readiness for our reception. Before we reached the place a number of the Christians met us giving us a hearty greeting. We were soon in Mr. Moffett's little home, comfortably settled. A good appetite blessed us all and Mr. Moffett's boy Kondola gave us a good supper.

Monday we spent in exploring the place. The Presbyterian compound is just outside the city, yet within the walls, said to be thousands of years old.

One week after our arrival found us pleasantly settled in a repaired house adjoining Mr. Moffett's. We have three bedrooms, Mr. Moffett and Dr. Wells occupying one, and a room combining parlor, dining-room and library. Kitchen and store-room are in a small building near by. Mr. Moffett came up on his

wheel jolly and happy at finding Pyeng Yang so fully occupied. His little home has been torn up and is to be enlarged before July. Our new home is to be commenced right away—if our hopes and wishes are realized, we shall be in it before Christmas. Mr. Lee has any amount of hard work on hand, to get two church buildings enlarged, hospital and dispensary under way, a woman's building and boys' school house. Many of his workmen are Christians and love to work for him.

OPEN HOUSE AND KOREAN FLOWERS.

Mr. Moffett is greatly beloved by these people among whom he has labored and spent the greater part of five years. They are now delighted over the coming of our family, and little Mylo just wins their hearts; he loves Koreans, and is afraid of no one. We two women are great curiosities. Next Wednesday the wives and children of Christian Koreans are to come and see us. Two days every month we expect to keep "open house." We found from our experience in Seoul that it was best to have set times when any could come into our homes. We are located on a hill and have lovely views in all directions. The property runs back to the old, old wall on which quantities of wild flowers grow. There is a "Tangle," as I call it, in which great trees, huge grape vines, clematis and honeysuckle grow. It is no doubt the site of an old house. On our journey up we saw great bushes of bridal wreath, of spirea, of lilacs purple and white, and honeysuckles by the score, so you may know that Korea, in places, is a natural flower garden. Great mountains outline the horizon here in all directions; so very unlike Indiana, I am ever conscious of the fact that I am in Korea.

The other day Mr. Lee, pointing towards a boy about fifteen years of age, said, "Did you know that boy is a girl?" The girl had taken this way to see and hear us foreigners. She had for some time been attending services in the church and now she had come to see us—how our home looked, how we women and the baby appeared. The missionaries were told she had been a dancing girl formerly but was not now —she has always behaved herself, is quiet in manner and quite good looking. Let us hope and pray together for her, that she may be led to the feet of Jesus, to saving knowledge, and be the means in God's hand of leading many of her people into the right path. She has adopted the only method possible to the better class, for attending the men's meetings or even going on the street unveiled and unattended.

Very soon we hope to have a woman's building open at all hours by day and early evening, and our Bible woman and Mrs. Lee will be there to meet all the Korean women and girls who may come. I hope to go but feel like one whose tongue is tied, this language is so difficult. The people here speak quite differently from those in Seoul. I long to obtain sufficient knowledge to be able to converse with all who come and tell them of Jesus and what he has done for them.

CHINA.

Mrs. Van Schoick wrote March 31, on the road towards Chiningchow:

Our work here is such that I must be away from home a great deal, and after the visit from the robbers my daughter was so frightened and nervous that we decided the best thing to do was to put her in school now instead of waiting until Autumn, as we had intended. I left her one week ago at Shanghai, with Mrs. Fitch, and am so thankful I was permitted to leave my child in their home. I hope to reach Chiningchow next week. The spring work will just be opening; I have been away the dullest time in the whole year.

Since the robbers visited us, the people have been very kind and friendly. The officials have stood by us well. We exchanged a greater number of presents at the New Year time than at any season previous.

Last summer, some ladies from Pennsylvania sent me two boxes. I cannot begin to mention the many things they did send. Among them were sixty-eight dolls. We were so thankful for them at New Year's for they were just what we wanted to send out to families of the officials and gentry. They went, to the great joy of men, women and children. One little boy had sent us a clock, and my husband regulated it and I sent it to the wife of the man who led in the riot which drove Dr. Hunter and Mr. Lane out of Chiningchow. They were very much pleased with it. A number of small mirrors were also very pleasing.

Mrs. Crozier wrote from Soochow:

The Board has four homes in Soochow: Mr. Lyon lives five miles away; Mr. Bailie lives outside the Northwest gate of the city; Mr. Hays' and our homes are near together in the southern part of the city.

Our Soochow congregatiou worships in a little building on the lot near where we live. I find this very convenient, for it often happens that I cannot attend morning service, as I take care of the baby and let my girl go, but I can stand at our kitchen window and hear nearly everything the preacher says, when doors and windows are open.

Mr. Crozier gives much of his time to itinerating when the weather will permit; chapel preaching and selling the Scriptures are also a part of his work.

I am especially interested in ministering to the sick, dispensing medicine and visiting from house to house, when I can. There are as many homes opened to me as I can enter, and the sick, like the poor, we have always with us. By ministering to their bodily needs, they become willing to listen to spiritual truth. I have had a nurse's training, which I find gives me more work than I can do, for there are thousands of sick around us, whom very simple treatment will cure.

Soochow Station asked this year for a lady with some knowledge of medicine, but O, my heart did yearn so to ask for at least six ladies.

HOME DEPARTMENT

PROGRAMME FOR OCTOBER MEETING—PERSIA.

"The petty done,
The undone vast."

Sentence-Prayers for our 59 missionaries, 301 native workers, 9 medical missionaries, 5 hospitals and 4 dispensaries, 2,460 converts and their needs.

Bible Reading.—John 21 : 15–17; Luke 7 : 19–22.

Hymn.—"I gave my life for thee."

Business.—

Map Talk, from map of the world, and of Persia.

Persia compared with *our State*—in area, in population, number of workers.

READ from *Heathen Claims and Christian Duty*, "Sickness where Christ is not."

Hospitals and Dispensaries.—Oroomiah, Teheran, Hamadan, Tabriz.

Incidents therefrom: WOMAN'S WORK FOR WOMAN, Oct. '94, for special incidents and pictures, also *The Church at Home and Abroad*, June, Oct. '94, Oct. in other years, and letters, in both. *Forward*, Oct., '94, "Hospitals in Persia." Dr. Asahel Grant, pioneer medical missionary, in *American Heroes on Mission Fields*.

Latest News.

Sentence-Prayers for needs indicated thereby.

Hymn (stanza only).—

"Shall we whose souls are lightened
With wisdom from on high,
Shall we to men benightened
The lamp of life deny?"

The Lord's Prayer, in concert.

Silent Prayer.

Twenty Questions on Persia may be had from the Board of Foreign Missions to suggest further topics.

Germantown, Pa. *Valeria F. Penrose.*

A DRAWN-WORK TABLE CLOTH.

"Now Sue," said Mrs. Emily Marsden, "I have the children started for school, and if you will settle yourself comfortably, I will bring my big stocking basket, and while I do my mending I will give you the history of my drawn-work table cloth."

Soon the sisters had their sewing arranged and Sue, who had lately come on from California to make a long promised visit, began by remarking, "I have often wondered why this subject which, for so long, loomed up in your letters was entirely dropped, so now please tell it all."

"Well! Sue, this cloth in question had long been an object of my heart's desire, and when I allowed myself to begin it, I projected it on a scale which I had never before seen. It was to be, and I may say it was, the handsomest thing of its kind I ever saw. I commenced it as a piece of work for leisure hours, but it dominated my whole life. I grew to be in a constant ferment of thought to plan out more time to devote to it, 'Mother is working her cloth,' was the constant remark of the children, when anything unusual was required by them. I was so fascinated by the beauty of my own labors that I could think of nothing else; even in sleep, I seemed to see a large needle always before me, moving in and out of the threads, weaving more and more intricate patterns.

"Poor little Susy, your namesake, would wander disconsolately in and out, longing for the caresses which were her due, but I could think of nothing beyond my beautiful handiwork and was planning in my own mind whether it would be possible to supplement this masterpiece with a set of napkins *en suite*.

"How small a thing suffices to change the current of our ideas! One afternoon Mrs. Jones called and I brought down my beautiful cloth to show her. After duly admiring, she said, 'This lovely work just leads up to the object for which I called to-day. To-

morrow is our missionary meeting. The topic is Mexico, and Mrs. Fortescue who is to address us has lately returned from that country and among other things will show us various specimens of the drawn-work of Mexican women—aprons, towels, etc.'

"I had never been to one of those meetings. It is my honest opinion that Mrs. Jones fished for me and caught me with 'drawn-work.' For I went, I saw, I admired, and I listened. Sue, if women would only go to the missionary meetings they could not fail to be *interested* in missions. Here were women like myself, and I was madly pursuing as a fad what they had done as a matter of daily life for centuries. How about the weightier matters of love of God, virtue, chastity, religion, which have been the possession of our women, but not of theirs, for centuries?

"I went home and worked more slowly at my table cloth. When the next month came around I went to hear what they had to say of India. In the exhaustive account given of that great country the textile fabrics were not forgotten, and embroideries, as worn and made, were connected in my mind with the sorrows of a secluded womanhood, the outrages of child-marriages, and the untold miseries of widowhood. Sue, do not dare to smile, I tell you that my needle made me of kin to all the women workers of earth. My table cloth became to me an epitome of sorrows which I could not bear to think of, because they were those which in a measure could be relieved in only one way, through the religion of Jesus Christ.

"As I wrought day after day, the thought would come to me, Am I, a Christian woman, doing as I should in allowing so many precious hours of every day to be spent on an article of luxury for my table?

"That was the time my little Susy was so ill. I am sure much of her suffering might have been spared had I not been too preoccupied in my drawn-work, now nearing completion, to notice her hoarseness and feverishness. After two weeks of anxious waiting upon her and in much prayer, I drew nearer to the One who gave Himself for me, and gave myself once more to His work and to what He would have me do. My table cloth looked less lovely to me as I came back to it, after the glimpse I had into the realities of the other world. Now I devoted hours of each day to missionary reading, until I became able to take my part in our society when the turn came to me."

"But sister Emily, where is the cloth now? I should like to see it."

"Some months after Susy got well, Mrs. Clair passed through here on her way home to California. She heard Mrs. Jones speak of my cloth, and came to see it and offered me twenty-five dollars if I would finish it. I finished it, Sue, and every cent of that money went to the mission in Mexico, because in that way my blind eyes had been opened to my duty."

"But, sister, you do not mean to say you think it wrong to do fancy work."

"Sue, I only speak for myself. It was wrong for me to work as I did upon *that* piece of fancy work. My study was to find hours to put into it. My husband, dear good man as he is, my two boys, my little Susy, my house, my church, and, I do believe, my soul were all getting swallowed up in it."

"Indeed, Emily, I begin to think a craze for fancy work must be something like a taste for whiskey. I am thankful you reformed in time, for now, what a blessed all-around woman you are. In fact, all the best women I know are missionary workers."

Washington, D. C. *A. M. Faehtz.*

IS THERE AN OLDER?

EIGHTY years ago in the charming hamlet of South Salem, Westchester Co., N. Y., fifty-eight women of the Presbyterian Church associated themselves together agreeing to give their prayers and their mites to advance the cause of Christ in heathen lands. There were fewer doors then open to missionary effort than now, hence their faith and zeal were more remarkable. During eight decades these godly women have pursued their steadfast way, and carried on their original modest design. They have recently held their eightieth anniversary which was an inspiring occasion. Nearly eighteen hundred dollars have been raised as the aggregate of these consecrated mites, and five new missionary organizations have sprung from the original one. The oldest living member who joined the Society in 1830, and is now ninety-one years of age, would have been present on the occasion but for inclement weather. Twenty-five of the present members are lineal descendants of charter members.

Only the records of eternity can give a correct estimate of the good resulting from the work thus inaugurated by these grandmothers in Israel.

Julia Lindsley.

The secretary of the venerable society referred to above, Miss Charlotte E. Hull, sends some further particulars. They have written records covering the entire period of their history, beginning November, 1815. Their original name, "The Female Charitable Society," has remained unchanged but their contributions, which at first were made for Foreign Missions and afterwards were shared with Home Missions, have been given exclusively to the latter since 1845. The original Foreign Missions banner has been held aloft in the hands of the "Ladies' Benevolent Association," one of the off-shoots of the old society. From the Preamable of the Constitution we quote the following:

"We whose names are undersigned being made partially acquainted with the state of the heathen by recent authentic accounts, particularly of vast multitudes of pagans in Asia, do sincerely commiserate their condition and feel desirous, if possible, to contribute our mite for their relief. . . . We feel it both a duty and privilege to send the Word of Life and the ambassadors of God to those who are perishing for lack of vision."

MISCELLANEOUS MEETINGS.

THE Seventeenth Annual Meeting of the Woman's Home and Foreign Missionary Societies of Emporia Presbytery was held at Arkansas City, Kansas. Reports were made by Presbyterial officers and Miss Mary L. Cort addressed the meeting upon Siam. A "Free Parliament" discussed such subjects as *Our Auxiliaries*, and Mrs. Tweedale of Topeka gave *Flash Light Views over Foreign Fields*. A devotional spirit prevailed. Contributions last year were for Foreign Missions, $1,017; to Home Missions, $1,111.

The Presbyterial society of Muncie met at Noblesville, Ind. The Treasurer's Report showed an increase of gifts by several hundred dollars over those of previous years. Letters were read from Mrs. Hugh Taylor, Laos, and Mrs. Gates of Guatemala. An address on Africa by Rev. R. H. Milligan was of intense interest.

The Auxiliary of the First Church, York, Neb., held a thank-offering service, some time ago, which filled the audience room. A responsive Home Missions exercise was used and a map exercise conducted, locating each foreign field and the stations of each. The maps were on cloth, two yards wide, and were drawn by different members of the Society for use at regular monthly meetings. The envelopes yielded $21.56—a small amount compared with gifts of former years but, considering the crop failure for three years past, in this part of Nebraska, a goodly sum. At the close, refreshments were served. The invitation to this meeting was sent to all ladies of the congregation and was in rhyme as *per* the sample following:

"To aid this good cause we ask you to bring
In this tiny envelope a thank-offering.
A sacrifice small it may cause you to make,
But will you not do it, for simply Christ's sake?"

LEADER, HOW DOES THIS COMPARE WITH YOUR RECORD?

WHEN the day arrived for the third monthly meeting of the Lao Women's Missionary Society at Chieng Mai, the founder of the society, in order to be present and lead the meeting, left her children with fellow missionaries at the mountain sanitarium, starting at five o'clock in the morning in order to escape the heat of the day, walked down the mountain side alone, and at the base, being met by her pony, galloped across the plain.

In the evening, as soon as the meeting closed, another gallop of three or four miles across the plain and an hours' climb, with only a coolie and lantern for guide, brought her back to the sanitarium just in time to put the children to bed. There need be no fear that *that* meeting was dull or uninteresting.

Over thirty women were present, and three who were unable to come *sent their contributions.* *Belle Dodd.*

BOOKS RECEIVED.

Studies of The Man Christ Jesus. Robert E. Speer. (Fleming H. Revell Company. 75 cts); or Foreign Missions Library, 156 Fifth Ave., New York. 60 cts., postpaid. 249 pp., cloth.

There is hardly need to suggest to our readers what sort of a book the Junior Secretary of the Board of Foreign Missions has written on this theme. It is the product of diligent study and adapted for a text

book in study. It is the better adapted because not confined to original commentary on the gospels, but borrowing freely from great thinkers. In style it is modern and unconventional, but scientific in method. There is a list of questions for Bible classes. This is one of those neat, long and narrow books which easily slips into a man's pocket or a lady's hand-bag. The divisions are: I. Early Life of Jesus. II. His Plans and Methods of Work. III. Some Active and Passive Traits of His Character. IV. Testimony Borne to Him by Different Relations Into Which He Came. V. Other Extraordinary Characteristics. VI. His Bearing at His Trial and Death. VII. The Significance of The Man Christ Jesus.

A Primer of Modern British Missions, with References to American Missions. Edited by Richard Lovett, M.A. (Fleming H. Revell Company.) 18mo, cloth, 40 cts.

A hearty welcome we have for this handy, wise little book. Young people about to lead a missionary meeting, read this Primer and you will be sure of something accurate to tell, and to the point. The editor wrote that noble book, "James Gilmour of Mongolia."

The Hero of the Ages, A Story of the Nazarene, By Catherine Robertson McCartney. (Fleming H. Revell Company.) Price $1.00.

Readings From the Bible. Selected for Schools and to be read in Unison. Under supervision of Chicago Woman's Educational Union. (Scott, Foresman and Co., Chicago).

These Readings have been selected with good sense and taste. The collection strikes us as valuable.

The World for Christ, A Book of Missionary songs. (The Hoffman Music Company, Cleveland, Ohio.) Postpaid 35 cts.; per dozen $3.60

This collection of songs and hymns, with the music, makes a volume about the size of the Moody and Sankey books, for which it would be a good alternate, especially in Young People's Meetings. Among the modern numbers we notice Mrs. Edson's *What shall I answer Jesus?* and Dr. Jessup's *Tell it Not Among the Heathen. The Palace O' the King* and *The Whole Wide World for Jesus* are among several which Mrs. A. S. Barlow, one of the editors, has set to music. There are hymns for special missionary occasions and the old favorites are also included.

SUGGESTION CORNER.

FROM a missionary on Hainan:

I am glad that you are willing to "waste" a five-cent stamp on a single sheet of note-paper, so that you do not have to wait until you get time to write a Sunday-newspaper-full before you send me a letter.

From Plain Grove, Pa.:

The Year Book proved a blessing to me last year. I am a "shut in" but feel that I am not shut out from helping on the blessed work of the Master.

From Honesdale, Pa.:

Living as I do, now, with my sister, who takes WOMAN'S WORK, I like to let my copy go elsewhere, so I renew the subscription and will ask you to send it to the Reading Room at —— Sanitarium.

FROM A. B. L., Philadelphia:

A Missionary Reading Circle. "It is in connection with the Missionary Society which meets on the first Monday of each month. The Reading Circle meets on the third Monday. Officers, a chairman and secretary. All the women of the congregation invited, no membership fee. A Book Committee of three young ladies. Any one who cares to do so buys a book and at one of the meetings reviews it and then donates it to the society and it is put into circulation. If she does not wish to review it herself, she asks a friend to do it. The programme is varied with music and missionary items are given if there is time."

FROM Clifton Springs, N. Y. By pastor's wife, long an officer of the Occidental Board:

When I read "Suggestion Corner" in the April magazine, I wanted to write at once and express my hearty sympathy with every word said about returning missionaries. I really am amazed at the way these tried faithful workers coming home for rest are received by us, and am not surprised that at least one missionary who was offered a furlough refused to accept it, so keenly did she dread the round of speech-making that awaited her as soon as she reached her native land. There have been a number of missionaries here this past winter from most of the leading denominations, and I have taken the opportunity to talk with them about this very matter. I found the same protest in the mind of every one. Not an unwillingness to do all they had strength for but a protest in being *at once* set to work to make addresses before large audiences and to go from place to place. They are tired in heart, brain and body. They shrink from publicity. Their own land is strange to them and they need time in which to adjust themselves. They need *rest, quiet* and *uninterrupted*, with no plans "just ahead," no letters of refusal or acceptance to write, no anything for the first three months but to find out that they are at home, surrounded by loving friends who with one accord desire their comfort and complete restoration to health. Do not all of us agree that their first duty is rest and refreshment, for the sake of the work to which God has called them?

SINCE LAST MONTH.

DEPARTURES.

JULY 18.—From New York, Newman H. D. Cox, M.D. and Mrs. Cox, for Batanga, Africa.
JULY 20.—From New York, Miss Effie Lenington, returning to Brazil.
AUGUST 1.—From New York, Rev. N. C. Whittemore, to join the Korea Mission.

RESIGNATIONS.

Miss Victoria Arbuckle, of Korea. Appointed 1892.
Miss Annetta M. Bartlett, of Mexico. Appointed 1886.
Rev. and Mrs. John C. Mechlin, of W. Persia. Appointed 1887.
Mrs. J. H. Shedd, of W. Persia. Appointed 1859.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' meeting will be omitted during July, August and September—prayer-meeting 3d Tuesday in September at eleven o'clock.

Third Tuesday of September (15th inst.) at eleven o'clock in the Assembly Rooms, 1334 Chestnut St. Let all who can, come and make it an hour of renewed consecration after the months of separation.

OUR LAST ANNUAL REPORT presents the work of our young people as follows :—

1276 Bands and Sabbath Schools contributing	$31,826.02
291 Y. P. S. C. E.	4,478.63
139 Jr. C. E. Societies . . .	1,193.64
Total,	$37,498.29

As special work for the young people during this year we suggest that the Bands and Junior Endeavor Societies undertake to build the little house promised to Miss Thiede in Wagah, India, and the home for the missionaries at the new station in Korea, Pyeng Yang. $980 is our share of these two building funds, and we are sure that it can easily be raised without interfering with pledges already made. It is especially commended to new Bands, to Junior Endeavor Societies that have not taken up any regular missionary work, and to all who have made up their minds to give a little more this year, because the needs are so great. The Y. P. S. C. E. not otherwise pledged are asked to continue their care of the Wei Hien day-schools in China ($1,500), Syrian schools ($500), and Medical work at Ferozepore, India ($200).

MISS SCOTT, the faithful and enthusiastic Principal of San Paulo School, has paid us a hurried visit as she was *en route*, not to her home as might have been expected, but to the Summer School at Martha's Vineyard where she devotes the first weeks of her furlough to study of school methods. Those who know of her school from its beginning will be glad to learn of its constantly increasing success and widening influence in Brazil.

WE have still copies of the *Covenant* to which attention has been called before. It was used first by the Woman's Boards of the Congregational Church, and was intended especially for the use of young women, reminding them of their responsibility toward "the vast millions of women and girls" who "can never hear the 'tidings of great joy' unless a Christian woman be sent to them." The tasteful card is helpful as a reminder of the promise that "I will not cease to make offerings of Prayer, Time and Money to the end that the daughters of women in heathen lands may know the love of Jesus." Price 5 cts.

Premadini, a true story from a missionary's pen, price 2 cts., 15 cts. per doz., will be interesting to all.

The Missionary Committee at Work, by W. Henry Grant, gives fifteen pages of suggestions under these headings—*Programmes, Systematic Giving*, etc.—which will be useful for officers and members of C. E. Societies, Auxiliaries, or Bands. Price 3 cents, 30 cents per dozen.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

OUR young ladies, Miss Bernice Hunting going to Tripoli, Syria; Miss Marie L. Chase to Korea; Miss Anna L. Howe to Central China; Miss Bessie C. McCoy to her birthplace, Peking, China, and Mrs. F. R. Lyman to Siam, all will have started before this month ends for their respective stations. These five are the adopted daughters of the Northwest Board and therefore need to be borne on our hearts in prayer, that the Father may be with and guide them to and in their chosen work.

OUR Board mourns the early going Home of Mrs. Oscar Roberts, who started so happily for Africa two years ago this month. In one of her later letters she mentions in an incidental way of having had "the fever" nine times in eighteen months. In re-reading her letter, it seems almost as though it was inspired by the Spirit knowing how soon her work would be ended. Such expressions as "joy" and "happiness"—"goodness of God"—"many blessings"—"rejoicing"—"my heart leaped for joy"—run all through it. She makes, too, a most earnest plea for more workers for that field. Let us read it as a message from one who, though dead, yet speaketh. "I hope that God will lay it on the hearts of some of our dear brothers and sisters to come to this part of the field, and thus hasten the coming of our King. Unless God in His providence shuts the way into the foreign

field how can you stay at home? . . . All whom He does not keep at home have the souls of all the heathen upon them. May God help us to do all we can to keep our hands 'clear of the blood of all men,' may this be the prayer of all and may God show us our duty. Are you your brother's keeper? Do you help to keep him by your prayers, by your sympathy, by your money? This is the duty of every child of God and it is only your reasonable service."

NEW leaflets and helps now ready are, *Notes from the 25th Annual Reports;* also a new edition of *Suggestions for Leaflets for Monthly Meetings*—free for our Auxiliaries. *A Secretary's View of Special Objects;* price, 2 cents each, 20 cents per dozen. Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From New York.

Letters sent to 156 Fifth Ave. Rooms open all summer. Prayer-meeting discontinued through July, August and September.

THE Monthly Prayer Meeting will be held on Wednesday morning, October 7th, at half-past ten. As this will be the first meeting of the season, it is hoped an earnest effort will be made on the part of those interested to attend.

OUR treasurer wishes to remind all sending contributions, that unless an object for their use is designated, the money will be added to the general fund.

THE Secretaries for Young People find, from the New Annual Report, that a number of Bands and Jr. C. E. Societies, have been organized during the past year, of which they had never heard, as no Organization Blanks had been sent them. As they are very desirous of keeping as far as possible in touch with the individual Societies, they would call the attention of the Presbyterial Secretaries for Young People to this fact, and would also request all Band Leaders to see that these Blanks are filled out as soon as a Band is organized. The Blanks can always be obtained from the Presbyterial Secretaries.

ONE of our Bands has written, expressing approval of our choice of Miss Babbitt for their own missionary this year. A number of Societies and Bands heard Miss Babbitt while she was in this country, and this will add to the interest they cannot fail to have in her work, as they read her letters, which will be sent regularly to those who desire them. Will all Bands and Junior C. E. Societies who have not already a special object for this year's work, send to 156 Fifth Avenue for the leaflet, "Hiroshima," which will tell tell them what we want them to do for Miss Babbitt.

WE feel that a word on the subject of a *sense of responsibility* will not be out of place in this column. While recognizing how faithfully a large number of Presbyterial and Auxiliary officers provide for the care of their work when unable to attend to it themselves, we are painfully aware that in many cases it is allowed to suffer during absence or illness, when the thoughtful provision of a substitute would prevent this. Let us bear upon our hearts the care of our Lord's work with all the watchfulness and sense of responsibility we would give our own most precious interests.

From Northern New York.

ANY of the Auxiliaries or Bands, who may fail to receive their mite-boxes for the Silver Anniversary offering, together with the circular letter in regard to the offering, are requested to notify Mrs. H. B. Nason, 10 Washington Place, Troy, N. Y. We would again remind the Societies that it is earnestly hoped that there will be a hearty co-operation on the part of all to make the Silver Anniversary a fitting expression of our appreciation of being co-workers with the Master in the extension of His Kingdom.

SINCE last month, we have had the privilege of welcoming to our ranks as fellow-workers the Auxiliary of the church at Voorhisville.

FULL particulars will be given next month in regard to the meeting to be held in Hudson, N. Y., Oct. 7th.

From St. Louis.

Meetings at 1516 Locust street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1516 Locust street.

MISS CORT finished a nine months' tour for the Board in May. Much faithful hard work was done, from which we have a right to expect large results both as to interest among the societies and churches and in the work abroad. Through the interest awakened in some places several men and women volunteered for the foreign field and many are thinking seriously. In every place WOMAN'S WORK FOR WOMAN and *Over Sea and Land* were presented as the magazines for their work.

WILL not the Secretaries of Literature follow up Miss Cort's good work and put forth *more* efforts? Think of the unlimited and magnificent opportunities of your office! To be sure you need patience and persistence. Personal effort with each individual woman in the church will accomplish wonders.

WE wish to thank the secretaries who have been prompt in replying to the communications sent out by the Special Object Secretary. Yet, at this writing, not half of the cards have been returned. Should this meet the eye of some Secretary that "has forgotten" let it be a reminder.

MISS MARY CLARK of Teheran, Persia, would like Sabbath-school picture rolls. Those past date will be useful. We would suggest that the rolls be taken off the stick as it increases the postage. Have your package weighed at the Post-Office and thus avoid delay and loss.

From San Francisco.

Meetings at 10 A.M. each Monday at 920 Sacramento St. Business, first Monday in each month. Executive Committee, third Monday.

We pen these notes during vacation time when many of the active workers are away from their homes. It may be a good time to review the literature at headquarters and again call the attention to it, even repeating some already mentioned.

The Occidental Board has issued several new four-page leaflets. A portion of them are histories of some of our little slave girls and some facts about our Chinese, viz. : Chinese in San Francisco ; Old and New China ; A Tsim, our Bible-class teacher ; Qui Ngun, a little slave girl ; Sketch of a Yute who died a Christian ; Isabel Douglas and Ah Lon, the two little ones ; Our City of Refuge ; Metu, the Japanese girl.

We call attention once more to the brief sketches of Mrs. Mary Hays Johnson of Efulen, Africa ; Mrs. Laura M. Naylor of Japan ; Miss Grace Russell of Persia ; Mrs. Effie D. Bailie of China, who is named "The Young People's Missionary," and our own Miss M. Culbertson.

Other new leaflets treat upon other topics : A plea for more prayer for our missionaries ; Turning the world right side up ; Freedie, a Syrian girl ; South America ; Hard times giving ; Heathen claims to Christian duty, by the traveler Mrs. Isabella Bird Bishop ; Selma, a story ; The worship of God by offerings ; Uncle Jacob at the feet of the heathen.

Mrs. W. F. Gates of Guatemala, of whom mention was made last month, has been enjoying a much-needed rest and earnestly hopes to be able soon to return to her family and her work.

A Cheng, our Assistant in the Mission Home in San Francisco, who was set apart four years ago to act in an official capacity, was married last month. Because of her faithful work and "level head," as Miss Culbertson expresses it, she was a special favorite. Many friends were present to witness the impressive ceremony.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

The Board will hold its first meeting after the vacation on the third Tuesday of September. All are welcome and we hope to see many new faces at this meeting.

Copies of the Annual Report have been sent to those entitled to receive them, viz., Presbyterial officers and Secretaries of Auxiliaries, Bands, and all contributing C. E. Societies and Sunday Schools. Any one wishing a copy may secure it by enclosing 2 cents for postage and addressing Mrs. M. R. Andrews, West Park and Main, Portland, Oregon.

As many as heard Mrs. A. W. Stowell when she visited among our Auxiliaries two years ago will be delighted to know that her services have been secured again. She will first visit Auxiliaries as far as possible that were omitted in her former canvass. Now, make your appointment with her at once, then begin planning for your popular meeting. Stir up the enthusiasm. Greet her with a full house. The success of this meeting lies in your hands.

Another Chinese woman has been rescued by Mrs. Clarkson, matron of the Home, assisted by Mrs. W. S. Holt and other friends. The woman, endeavoring to make her escape from her owner, was arrested and brought back to Portland and landed in jail. Here Mrs. Clarkson had been waiting for several hours. Bail was already secured, a carriage in waiting, and the poor woman was in a very short time, comfortable and secure in the Home instead of in the confinement and dreariness of the jail.

Ah Ho's Gold Chair, or *The Life Story of the Bible Woman of the Presbyterian Mission of Portland, Oregon*, is the title of a new leaflet written by Mrs. Lucia Bell, and presented to the Board by the Auxiliary of the First Church of Portland. Mrs. Bell has beautifully written this thrilling story, having heard it from the lips of Mrs. Dong Faiy only a few days before she went to the hospital for the surgical operation from which she never recovered. All who knew and loved Mrs. Dong Faiy (Ah Ho), all who are interested in the rescue work of Chinese woman, and all who do not know of the awful traffic that is carried forward in this Christian land should read this story. Price 5 cents. Send to Mrs. M. R. Andrews, West Park and Main, Portland, Oregon.

The Treasurer reports a gain of over 40 per cent. in the receipts of the first quarter as compared with the same quarter of last year.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from July 1, 1896.

[PRESBYTERIES IN SMALL CAPITALS.]

Athens.—Athens, 5.50; Logan, 5; Marietta, 38.92, $49.42

Baltimore.—Franklinville, S.C.E., Jr., 55.00

Bellefontaine.—Bellefontaine, 55; Crestline, 4.66; Galion, 1; Kenton, 25; Marseilles, S.C.E., 5; Upper Sandusky, S.C.E., Jr., 6, 96.66

Blairsville.—Beulah, 5; Blairsville, Go or Send Bd., 5,75; Derry, 10.70; Johnstown, 25; Morrellville, 2; New Alexandria, 10; Poke Run, 4.15, Silver Links, 5; Turtle Creek, Macedonian Bd., 25.35, 92.95

Butler.—Allegheny, Band, 1.10; Grove City, 24.06; Millbrook, 10; N. Liberty, S.C.E., 5.08; Plain Grove, 12.50; Pres. T.O., 23.48, 76.22

Carlisle.—Carlisle, 2nd, 31.68; Chambersburg, Central, 3.75; Chambersburg, Wilson College, 30; Dillsburg, 8; Gettysburg,

20, W. Workers, 6.75; Harrisburg, Market Sq., 66.75, S.S., 22.75, S.C.E., Jr., 20; Mercersburg, 5.95; Newport, 7.80; Paxton, 10; Shippensburg, 25.80; Silver Spring, 9.50, 268.73

CHESTER.—Coatesville, S.C.E., Jr., 6.85

CHILLICOTHE.—Bloomingburg, 5; Chillicothe, 1st, 25, Y.L.B., 15; 3rd, 5.70; Concord, 7; Frankfort, 6; Greenfield, 28.95; Hillsboro, 18.75; Sycamore Valley, Bd., 3.75; Marshall, 2; Mt. Pleasant, 5; Pisgah, 6; So. Salem, 10; Washington C.H., 12.15; Wilkesville, 5; Wilmington, 7.50, 162.80

CINCINNATI.—Bond Hill, 2; Cincinnati, 2nd, 35.75, Y.L.B., 6.25; 3rd, 10.20, S.S., 20; 6th, Bd. Pearl Gatherers, 5; Avondale 66.06; Mohawk, 4; Mt. Auburn, 72; North, Bd. Co-Workers, 5; Walnut Hills, 19, Humphrey Bd., 12.50, Primary Cl., 15; Cleves and Berea, 17.25; College Hill, 15; Glendale, 14.10; Montgomery, 5; Westwood, 15; Wyoming, 30.99, 370.10

CLEVELAND.—Cleveland, 1st, 45, S.S., 30.86; 2nd, 37.50; Calvary, 31.15, Primary Sch., 3.80; Madison Ave., 3.80; Willson Ave., 3.66, S. S., 5, Primary Sch. 5; Painesville, L.E. Sem., 7.73; Orwell, 7, S.C.E., 5, 185.50

COLUMBUS.—Columbus, 2nd, 12 60; Olivet, 4.07; London, 25 cts.; Scioto, 3.20; Westerville, 10, 30.12

CORISCO.—Gaboon W.F.M. Society, 5.25

DAYTON.—Middletown, 9.74; Piqua, 10, S.C.E., Jr., 3.28, Springfield, 1st, 15, S.C.E., 10; 2nd, 27.50, S.C.E., Jr., 25, Y.L.B., 17.79; 3rd, 11.48; Troy, 25; Xenia, 22.20, S.S., 7.93, 184.92

ELIZABETH.—Cranford, 15; Dunellen, 25; Elizabeth Assoc., 125; 3rd, Y.L.S., 22, Miss. Sch., 2.60; Lamington, 13.70; Liberty Corners, 15; Metuchen, 7; Plainfield Assoc, 225.04; 1st, S.S., 60; Crescent Ave., Earnest Workers, (boys) 20; Rahway, 2nd, 7.37; Roselle, 119.45, 657.16

ERIE.—Atlantic, 4.85; Bradford, Silver Links, 50; Cambridge, Boys Bd., 3.09, Bartlett Bd., 2.06; Conneautville, S.C.E., Jr., 1.65; Coolspring, 10; Edinboro, 4.85; Erie, Park, 21.99; S.S., 50, S.C.E., 10; Girard, 17.22, S.C.E., Jr., 2.50; Greenville, S.C.E., 5.15; Meadville, 1st, Y.L.B., 21; Central, S.C.E., Jr., 5; Mercer, 1st, 16.49, S.C.E., 25; Meadville, 2nd, Sr. Light Bearers Bd., 8.25; Mt. Pleasant, 8; North East, Do-What-You-Can Bd., 7.70; Tidioute, Golden Rod Bd., 25; Titusville, Alexander Bd, 25, S.C.E., 50, S.C.E., Jr., 4, S.S., 25, 403.80

HURON.—Clyde, 4.22; Huron, 1.45, 5.67

JERSEY CITY.—Englewood, Endeavor Circle, 5; Garfield, S.C.E., Jr., 3; Jersey City, 1st, 32; Westm'r, 4, S.C.E., Jr., 8; Newfoundland, 5; Rutherford, 18.10, 75.10

LACKAWANNA.—Athens, 11.50; Carbondale, 1st, 55.50, Y.L. Circle, 6.05; Honesdale, 35, W. Workers, 1, S.C.E., 20; Kingston, S.C.E., 31.32; Pittston, 1st, 8.50, Parke Bd, 7.15, Lakawn Bd., 5; Plymouth, 25.05; Scranton, 1st, 75, Juv. Assoc., 125; Washburn St., 13.10, B. Lamont Bd., 39.90, Sylvania Cameron Bd., 10; Towanda, 50, S.C.E., Jr., 5; Troy, 20, Birthday Bd., 6.25; Wilkes Barre, 1st, 100, Y. Woman's Bd., 60; Mem'l, Mem'l Bd., 18.67; W. Pittston, 30, Y.P.B., 10.50; Wysox, 2.75; Towanda District Meeting, 25.75; Wilkes Barre District Meeting, 15, 812.99

LEHIGH.—Allentown, 8; Bangor, 14.85; Catasauqua, 1st, 7.50; Bridge St., 5.35; Easton, 1st, 35, Y.L.C., 13.75; Hazleton, 29, Wild Daisy Bd., 2.50, S.C.E., Jr., 40; Mauch Chunk, 40, S.C.E., 20; Pottsville, 1st, S.C.E., 12.45; Reading, 1st, 31.90; Mahanoy City, S.C.E., Jr., 12; White Haven, 15, 287.30

MORRIS AND ORANGE.—Boonton, S.C.E., Jr., 10; E. Orange, 1st, 100; Elmwood Chapel, 50; Bethel, Y.L.B., 5; Orange, 1st, W. Workers, 10, Boys' Club, 6; 2nd, 100; Parsippany, S.C.E., Jr., 10, 291.00

NEWARK.—Arlington, 30; Bloomfield, 1st, 225; Westm'r, Junior Bd., 20; Caldwell, 49.50; Montclair, 1st, 100, Sunbeams, 11.29; Newark, 1st, Stearns Bd., 100, Two ladies, 15; 2nd, S.S., 50; 3rd, 115.83, S.S., 150, Mis. E. M. Douglass, 15; Bruce St., S.C.E., Jr., 3; Calvary, 35; High St., 46.68; Roseville, 50, 1,016.30

NEW BRUNSWICK.—Flemington, 18.87, Hill Bd., 18; Pennington, 23.45, S.C.E., Jr., 4; Princeton, 1st, 25, Havergal Bd., 16.40; Titusville, 13; Trenton, 1st, 125, Golden Hour Circle, 25; 3rd, 6.25; 4th, 116; Prospect St., 30, 420.97

NEWTON.—Belvidere, 1st, 36, Mrs. Shipman, 10.08, Primary Sch., 15; Hackettstown, 15; Newton, S.C.E., 24.42; Stewartsville, 12.50; Washington, S.C.E., 21; Wantage, 1st, 3.50, 137.50

PHILADELPHIA.—Tabor, L.L.B., 4.50; Woodland, S.C.E., 3.85, 8.35

PHILADELPHIA, NORTH.—Bristol, 40; Germantown, 1st, 100, Eliot, Jr., 3.41, S.C.E., Jr., 2.95; 2nd, 125; Market Sq., S.C.E., 3.50; Hermon, 12.85; Lawndale, 6.51; Manayunk, S.C.E., 8; Morrellville, S.C.E., Jr., 5; Neshaminy of Warminster, 5; Norristown, Central, S.C.E., 5; Wissinoming, S.C.E., Jr., 5; Wyncote, S.C.E., 3, 325.22

PITTSBURGH AND ALLEGHENY.—Allegheny, 1st, 50; 2d, 10; North, 35.50; Bethany, S.C.E., 15; Bull Creek, 7; Clifton, 1.65; Crafton, 19; Edgewood, 20; Glade Run, 2.50; McDonald, 15.80; McKee's Rocks, 6.25; Monongahela, Y.W. Bd., 51; New Salem, 2.50; Oakdale, McJunkin Bd., (Girls) 30; Oakmont, S.S., 6.98; Pittsburgh, 1st, 250; E. Liberty, 108, Golden Rule Bd., 12; 43d St., S.S., 32.50; Highland, 25, N.C.A. Bd., 20; Lawrenceville, 8; McCandless Ave., 2; Park Ave., 14.35; Shady Side, Nassau College, 50; Tabernacle, 13.50, Buds of Promise 15; Sewickley, 46.69, Y.W. Bd., 9.30; Sharpsburg, 10.35; Springdale, Sentinels, 5; Wilkinsburg, 21.90, 880.77

PORTSMOUTH.—Hanging Rock, 6; Ironton, 9.50, S.C.E, Jr., 30 cts.; Jackson, 6; Manchester, 2.25; Portsmouth, 1st, 6.27; 2d, Seed Sowers, 2; Sandy Springs, 4.50; Collection An. Assembly, 50, Y.P. Meeting, 33.98, 122.80

WASHINGTON.—Mill Creek, 17.20; Upper Buffalo, McMillan Bd., 30; Washington, 1st, 75, Cornes Bd., 25, S.S., 178.51; 3d, S.S., 19.18; West Alexandria, 75; Wheeling, 1st, S. Ott. Bd., 13, Boys' Club 10, 442.89

WESTMINSTER.—Chestnut Level, 20.10; Hopewell, 22; Leacock, 15; Little Britain, 12.50, S.C.E., Jr. 5; Middle Octorara, 10, Workers for Christ, 9; Wrightsville, 12, 105.60

WOOSTER.—Wooster, Westm'r, S.C.E., 10.00

ZANESVILLE.—Coshocton, 6.86; Dresden, 1.60; Jefferson, 6; Madison, 10; Mt. Pleasant, 2; Mt. Vernon, 12.50; Newark, 2d, Children's Bd., 10; Pataskala, 10; Roseville, 7; Utica, 9, Golden Circle, 62 cts.; Zanesville, 1st, 10; Putnam Inf. Sch., 5.50; 2d, Y.L.B., 10, 101.08

MISCELLANEOUS.—Int. on investments, 100, McMinnville Ore., Mrs. F. J. Martin, 1.25, Daretown, N. J., A Friend, 4, 105.25

Total for July, 1896,	$7,739.82
Total since May 1, 1896,	$11,851.75

MRS. JULIA M. FISHBURN, *Treas.*,
Aug. 1, 1896. 1334 Chestnut St., Philadelphia.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for July, 1896.

BINGHAMTON.—Afton, 2.50; Marathon, 5; Nichols, 4; Whitneys Point, 7.50; Windsor, 8, $27.00

BOSTON, MASS.—Boston, 1st, 20, Y.L.S., 13; East Boston, 20, Y.L.S. 5; Scotch, 10; South Boston, 5; Brockton, 3.75; Holyoke, S.S., 1.25, C.E., 3.10; Newburyport, 1st, 5, C.E., 5; Portland, Me., 5; Providence, R. I., 10, 106.10

BUFFALO.—Buffalo, Calvary, 38.64; Central, 40; Lafayette St., C.E., 32; North, 37.50, 148.14

CAYUGA.—Auburn, Westm'r, 8.66; Weedsport, Mem'l Bd., 30, 38.66

CHEMUNG.—Elmira, 1st, 11.50; Lake St., 25, 36.50

HUDSON.—Milford, Pa., 3.13; Ramapo, 12.30, 15.43

LONG ISLAND.—Bridgehampton, 18; Mattituck, 5.42; Middle Island, 10; Southampton, 13.83; Westhampton, 3.50, 50.75

LOUISVILLE, KY.—Louisville, College St., 9.44; Warren Mem'l, 50; Owensboro, 7; Princeton, 5.35; Shelbyville, Y.P.S., 4.10, 75.89

LYONS.—Clyde, 19.31; East Palmyra, 1.50; Marion, C.E., 3; Newark, 23.25, 47.06

MORRIS AND ORANGE, N. J., Morristown, 1st, 25.00

NASSAU.—Astoria, 11.62; Freeport, S.S. Miss. Soc., 12; Glen Cove, 11.50; Hempstead, 14; Huntington, 1st, Y.L.S., 15, Willing Workers, 30; Jamaica, 100; Newtown, 10, Helping Hand Bd., 10; Springfield, 4.50, 218.62

NEW YORK.—Montreal, Can., 100; New York, Central, Jr. C.E., 20, *Special*, 7; Church of the Puritans, Y.L.S., 56.50; First Union, 15; Lenox, 5.27; University Place, 50, *freight*, 7, Boys' Soc., 90; Bethlehem Chapel, Jr. C.E. 5; West End, 25, 380.77

NIAGARA.—Holley, 6.50; Lewiston, 2; Lockport, 1st, 24; Medina, 3.50; Niagara Falls, 1st, 24; Somerset, 5, 65.00

NORTH RIVER.—Freedom Plains, 10, C.E., 3; Highland, Jr C.E., 1.18. Little Britain, 17; Marlborough, S.S., 5; Pleasant Plains, 13.26; Poughkeepsie, Jr. C.E., 5; Rondout, 34.89; Salisbury Mills, Hope Chapel, Bd., 13.03, 102.36

OTSEGO.—Cherry Valley, 10; Delhi, 2d., 16; Guilford Centre, 1.75; New Berlin, 1.45; Oneonta, 15.25, 44.45

ROCHESTER.—Geneseo Village, 25, Systematic Givers, 25; Honeoye Falls, Jr. C.E., 3; Moscow, 11; Pittsford, 10; Rochester, Brick, Y.L.S., *freight*, 20; Calvary, 6.25, 100.25

ST. LAWRENCE.—Gouvernour, 28; Theresa, 5; Watertown, Stone St., 5, 38.00

STEUBEN.—Addison, 15; Arkport, 5.75; Cohocton, 2.50; Cuba, Mrs. Barnes, 5; Hornellsville, 23.04, Jr. C.E., 5; Painted Post, Opportunity Circle, 5; Prattsburg, 5, 66.29

UTICA.—Clinton, 25; Ilion, 20; Rome, 85; Utica, Bethany, 135, Infant Bd., 50; 1st, 125; Mem'l, one member, 25; Utica Branch, 25, 490.00

WESTCHESTER.—Dobbs Ferry, 15; New Rochelle, 2d, Bd., 2.50; Rye, 60, Missionary Endeavorers, 10; South Salem, 19.79, 207.29

MISCELLANEOUS.—Rochester, Miss H. L. Webber, 5.00

LEGACY.—Estate of Miss Elizabeth King, 457.57

Total,	$2,746.13
Total since April 1, 1896,	$12,778.52

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

MRS. HALSEY L. WOOD, *Asst. Treas.*,
349 Lenox Ave., New York City.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to July 20, 1896.

ABERDEEN.—Aberdeen, $10.00
BLACK HILLS.—Rapid City, C.E., 12.50
BLOOMINGTON.—Bement, 5.40; Clinton, 25, Willing Workers, 5; Minonk, 10.75; Onarga, C.E., 10; Rankin, 4.82; Rossville, 4.50; Selma, 9.50; Towanda, 9.90, 84.87
BOULDER.—Ft. Collins, 10; Timnath, 7.50, 17.50
CHICAGO.—Coal City, C.E., 6.25; Chicago, Belden Av. Ch., 1.60; Brookline Park, 2; Campbell Park, Y.W.S., 12.50; Central Park, 5; Ch. of the Covenant, 12.34; Fullerton Av., 31.85; 1st, 56.75; 2d, 37.09; 3d. 50; Boys' Bd., 7.50; 4th, 57.25; 5th, 5.48, C.E., 10; 6th, 35; 9th, 1.25; Englewood, 1st, 25; Hyde Park, 47.11; Jefferson Park, C.E., 5; Lake View, 23.75; Evanston, 1st, 56; South Ch., 10, C.E., 50; Joliet, Central Ch., 22.59, S.S., 3.77; Lake Forest, C.E., 13.50, Steady Streams, 13.80, S.S., 30, Y.W.C.A. of Mitchell Hall, 20; Oak Park, 20; Dr. Marshall, 3.77, 676 15
CHIPPEWA.—Ashland, 18.69; Bayfield, 2.64; Hudson, 7.78; W. Superior, 1.17, 30.28
CRAWFORDSVILLE.—Attica, 10.65, C.E., 7.50; Crawfordsville, 1st, 7; Dayton, 30; Delphi, 14.76, S.S., 5.55; Fowler, C.E., 8; Spring Grove, 9.50; Newtown, 7.28; Rossville, C.E., 2; Bethel Ch., C.E., 5; Thorntown. 9.50, C.E., 12; Waveland, 6.25; Mrs. Young, 1; Frances L. Bishop, 10, 145.99
DETROIT.—Ann Arbor, Y.L.S., 4.90; Detroit, 1st, 49; Jefferson Av. Ch., 48; Memorial Ch., 18.06; Trumbull Av. Ch., 18.88; Ypsilanti, S.S., 5.48, 136.32
DENVER.—Denver, 1st Av. Ch., 6.40; Westm'r Ch., 4.05; North Ch. 4.05, 14.50
DUBUQUE.—Dubuque, 2d, 20.42
FORT WAYNE.—Bluffton, 5; Ft. Wayne, 1st, 17.20, C.E., 25; LaGrange. 7; Lima, 2.11, Miss Katherine Williams, 25; Warsaw, C.E., 6, 87.31
FREEPORT.—Argyle, 34; Belvidere, 7.20; Freeport, 1st, 35; Rockford, Westm'r Ch., 5.70, C.E., 2.26, 84.16
HASTINGS.—Holdrege, C.E., 10.00
INDIANAPOLIS.—Bloomington, 10.57, C.E., 1.25; Franklin, 37.50; Hopewell Ch., 8.79; Greencastle, 7.50; Indianapolis, 1st, C.E., 25; 2d, An. off., 65, Mr. Wm. S. Hubbard, 254.16; 4th, 6.60, Picketts, 4.50, Stella Bd., 1.05; 6th, 7; E. Wash. St. Ch., C.E., 5, Jr. C.E., 5; Mem'l Ch., 10 30, 449.22
IOWA CITY.—Muscatine, C.E., 8.27; Williamsburg, Jr. C.E., 5. 13.27
KALAMAZOO.—Benton Harbor, 4.15; Cassopolis, 2.95; Decatur, 1; Kalamazoo, 31.60; Niles, 3.50, C.E., 17; Plainwell, 1.50; Richland, 9.08; Sturgis, 6.25; Three Rivers, 3.25, 80.28
LOGANSPORT.—Concord, 1.15; Kentland, 6, An. off., 1; Lowell, 3.10; LaPorte, 19.25; C.E., 10; Logansport, 1st, 6, C.E., 18; Michigan City, 3.03; Mishawaka, 5; Monticello, 14.50; Plymouth, 2; Remington, 3, 92.03
MADISON.—Madison, 22.25; Portage, 5.60, 27.85
MANKATO.—Delhi, 2.25; Mankato, 17.84; Pilot Grove, 8; Tracy, 4; Winnebago City, 6.79; Worthington, 6.90, Bd., 2, 47.78
MINNEAPOLIS.—Minneapolis, Andrew Ch., 25; Bethany Ch., 1.72; Bethlehem Ch., 10.25; Franklin Av. Ch., 3.75; Oliver Ch., 8; Stewart Mem. Ch., 21.05, Y.W.S., 5; Westm'r Ch., 51.25, Y.W.S., 8.51; Maple Plain, 4, 138.53
MONROE.—Adrian, 15; Coldwater, 17.54, Y.L.S., 10; Jonesville, 20, C. E. 5; Monroe, 9; Reading, 10, C.E., 5, 91.54
MUNCIE.—Anderson, C.E., 6; Hartford City, 5.40; Marion, 25; Muncie, 25; Noblesville, 3.40; Peru, 7.75; Tipton, 4.50, C.E., 5; Union City, 2.50; Wabash, 24, C.E., 5; Winchester, 2.46, 116.01
NEW ALBANY.—Hanover, 11.10; Livonia, 2.50; Madison, 1st, 12.50; New Albany, 1st, 28.01, Th. off., 5; 2nd, 25.78, Th., off. 1, Mrs. W. C Nunemacher, 10; 3rd, 20.22, S.S., 21.79; Paoli, 2 50; Seymour, Evangel Bd., 25; Salem, 4.85; Vernon, 5.25; Vevay, 1.25, 176.75
OMAHA.—Bellevue, 1.12; Omaha, 2nd, 5.40; Osceola, 1.04; South Omaha, 6, 13.56
OTTAWA.—Sandwich, Bequest of Mrs. Jane Stratton, 50, Jr. C. E., 2.26; Waltham, 5, 57.26
PEORIA.—Elmira, 8.25, Temple Builders, 12.52, C.E., 6.25; Farmington, 6.10; Galesburg, 10.40, An. off., 1.60; Green Valley, 6.25; Lewistown, 14.75; Peoria, 1st, 18.30, E. R. Edwards Bd., 3.81, Little Lights, 2, C.E., 6.25; 2nd, 22.75; Grace Ch., 8.60; Princeville, 25; Yates City, 8.55, 161.38
SAGINAW.—Alma, C.E., 4.90; College, Ass'n, 11.04, Friends, per Miss Hunting, 5; Bay City, 8.66, S.S., 43.24; Saginaw, E. Warren Av. Ch., 9.80, An. off., 98 cts., Jr. C.E., 9.80; Saginaw, W., 1st., Jr. C.E. 4 90; Grace Ch., C. E., 9.80, 108.12
SAINT PAUL.—St. Paul, Central Ch., 15; Dayton Av. Ch., 21.17; Goodrich Av. Ch., 5.15; Knox Ch., 1.80; Westm'r 2; Macalester, 3.40; House of Hope Ch., 12.75, Adult B.Cl., 18, 79.27
VINCENNES.—Carlisle, 1, Helping Hand Bd., 2; Evansville, Grace Ch., 15.15, C.E., 13.06; Walnut St. Ch., 60; Jr. C.E., 3.09; Princeton, 5, C.E., 13.25; Petersburg, 2.50, Jr. C.E., 5; Terre Haute, Central Ch., 10; Vinncennes, 11.10, C.E., 15, Willing Workers, 1.04; Indiana Ch., Solid Workers, 8; Upper Indiana Ch., 4.75; Washington, C.E., 3, Jr. C.E., 2, 184.94
WATERLOO.—Grundy Center, 5.25; Nevada, 8.75; Salem Ch., 7, 21.00
WINNEBAGO.—Marinette, 19; Stevens Point, C.E., 2.50; Wausau, C.E., 12. 33.50
WHITEWATER.—Brookville, 4; Greensburg, S.S., 20; Knightstown, 5, 29.00
MISCELLANEOUS.—Miss Carrie A. Alchin, Cincinnati, 20.00

Total for month, $3,271.29
Total receipts since April 20, $6,543.71

MRS. C. B. FARWELL, *Treas.*
Chicago, July 20, 1896. Room 48, McCormick Block.

Receipts for Foreign Missions of the Woman's North Pacific Board for Quarter Ending July 21, 1896.

PORTLAND.—Astoria, 25; Portland, 1st Ch., 287.22; Calvary, 10.35, Baby Band, 50 cts.; 3d Ch., C.E., 7, Jr. C.E. 2.25; Forbes Ch., Jr. C.E., 1.50; Mizpah Ch., 5; Westm'r, 2,
S. OREGON.—Grant's Pass, 35
WILLAMETTE.—Dallas, 1; Eugene, 5, C.E., 5; La Fayette, 2; Salem, Jr. C E., 1,
OLYMPIA.—Buckley, C.E. 1.50; Centralia, 1.70; Ridgefield, C.E. 12.24; Stella, 1; Tacoma, 1st, 6; Westm'r, 3.50; Immanuel, C.E., 5,
PUGET SOUND.—Anacortes, 1.75; N. Takima, 4.80; Seattle, 1st, 6.06, C.E, 5; Westm'r, 8.30,
SPOKANE.—Davenport, 1.50

Total for quarter, $448.17

MRS. E. P. MOSSMAN, *Treas.*
349 29th St., Portland, Oregon.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending July 24, 1896.

CHOCTAW.—Atoka, 1st, 75 cts.; S. McAlester, 1.22, $1.97
HIGHLAND.—Hiawatha, 6.75, S.C.E., 1.93; Highland, 2.50; Horton, 3.17; Nortonville, 1.75; Washington, 2.70, 18.80
KANSAS CITY.—Creighton, O.B.M.S., 4; Independence, 22.80; Kansas City, 1st, 25; 3rd Ch., 2.25; 4th Ch., 1.06; 5th Ch., 8.20; Lowry City, 3.20; Raymore, S.S., 6.20; Sedalia, Br'dway S.S., 11.28, 84.00
NEOSHO.—Bartlett, 2.55, Bd, 1.80; Cherryvale, 3.25; Fredonia, L.A.S., 5.90; Iola, 9.35; Moran, 1.81; Neodosha, C.E., 8, 32.67
OZARK.—Ash Grove, 6.25; Carthage, 1st Ch., Y.L., 2.05; Greenfield, C.E., 5; Joplin, C.E., 2.50, Jr. C.E., 4; Neosho, 5, "We Show You Bd.," 1; Ozark Prairie, 3; Springfield, Calvary Ch., 18, C.E., 6.25; West Plains, 6.50, 59.56
PALMYRA.—Brookfield, 3.70; Hannibal, 25; Moberly, 2.46; New Providence, 4; Kirksville, C.E., 1, 36.15
SOLOMON.—Abilene, 5; Herrington, 1.50; C.E., 2.25, S.S., 5, Salina, 1.50; Solomon, 2.25, C.E., 3.30, Jr. C.E., 50 cts., 23.30
MISCELLANEOUS.—Highland, Miss Dinsmore's Class, 9; Ozark Pres. Meeting, 11.50; Sale of ribbons, 4.40, 24.90

Total for month, $281.35
Total to date, $425.23

MRS. WM. BURG, *Treas.*,
July 24, 1896. 1756 Missouri Ave., St. Louis.

Receipts of the Woman's Occidental Board of Foreign Missions to July 25, 1896.

OAKLAND.—Alameda, C.E., 6.25; Centerville, 5; Concord, 5.35; Oakland, 1st, 26.40; Brooklyn, 87, $130.00
SACRAMENTO.—Redding, C.E., 1.30
STOCKTON.—Modesto, 1.50
MISCELLANEOUS.—Mrs. J. P. Ammidon, Baltimore, Md. 15; Harriet J. Baird-Huey, Phila., Pa., 5; A Friend, 1; Board rec'd at "Home," 150.20, 171.20

Total for month, $304.00
Total since March 25, 1896, $1,322.87

MRS. E. G. DENNISTON, *Treas.*,
July 25th, 1896. 920 Sacramento St., San Francisco, Cal.

INFORMATION CONSERVATION, INC.
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